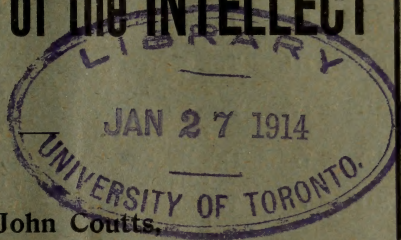


87
HOMELY THOUGHTS

ON

VISIONS OF FAITH AND LIMITATIONS of the INTELLECT



By John Coultts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The 'Divine Travail,'" "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

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OLD LAMPS

AND THE

NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of
Empiricism, Philosophy and Religion
on the Question of Development.

- CHAPTER I. FORCE, ENERGY, MATTER AND PHYSICS.
 Lamp : The Sphinx and the Riddle.
- CHAPTER II. THE REALM OF PHYSICAL LIFE.
 Lamp : The Maze and the Minotaur.
- CHAPTER III. THE REALM OF THE SPIRIT.
 Lamp : The Avatars of Vishnu.
- CHAPTER IV. THE REALM OF MIND.
 Lamp : Parseeism ; The Conflict of Good and Evil.
- CHAPTER V. THE REALM OF INTELLECT.
 Lamp : Ulysses and his many labours.
- CHAPTER VI. THE SOUL AND THE MORAL LIFE.
 Lamp : Naaman the Leper.
- CHAPTER VII. THE REALM OF GRACE.
 Lamps : Abraham and Nebuchadnezzar.
- CHAPTER VIII. THE REALM OF CONFLICT AND SACRIFICE.
 Lamps : Abel, Isaac and Isaiah.
- CHAPTER IX. THE WORK OF THE HOLY SPIRIT.
 Lamps : Sacrifice, The Bush, The Shekinah, Ezekiel's
 Vision.
- CHAPTER X. THE GLORIFIED LORD JESUS CHRIST.
 Lamp : The Vision to John in Patmos.
- CHAPTER XI. ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.
 Lamp : The Bible as the Living Word of God.
- CHAPTER XII. THE KINGDOM OF HEAVEN AS WITHIN MAN.
 Lamps : Science and the Conscience.
- CHAPTER XIII. THE VISION OF BLESSING, HARMONY AND UNITY.
 Lamp : The Pattern in the Holy Mount.
- CHAPTER XIV. CHRIST IN MAN AND MAN IN CHRIST.
 Lamp : The Treasure in the Earthen Vessels.

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HOMELY THOUGHTS

ON

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By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

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PREFACE.

Among the wise sayings of the Son of Sirach there is found this one : " As for the wondrous works of the Lord, there may be nothing taken from them, neither may anything be put into them, neither can the ground of them be found out. When a man is done then he beginneth." The wise men of this age are discovering that what was said so wisely and well by the Son of Sirach they are repeating under new forms of thought.

This Homely Thoughts series of pamphlets deal with " the wondrous works of the Lord " ; and, when the work is done, from one standpoint, it is found that another beginning is required.

1. Faith, as related to Science and Religion, is the story of Heaven coming down to Earth and declaring peace, because, God has "goodwill toward men."

2. Hope, as related to Psychology, and man, is Science agreeing with Faith ; there may be a dark cloud over the earth, and man, but on its face there is the beautiful rainbow of refracted light from heaven.

3. Patience, as related to Empiricism and Science, is telling men that if they will only be patient a little longer, the sun will break forth in glory, and men will be made glad in the knowledge of, and obedience to, the laws of God.

4. Love, as related to Science and Religion, is declaring that in Mysticism there is infinite delight because with her remains the secrets of Light and Life ; and, that without love earth cannot become like Heaven.

5. Authority may be conceived as Faith entering the home of love ; and the Voice of the Spirit, as a Voice from Heaven, is heard saying, plainly, Children, the light of truth that carries with it authority, is supported by Science and Religion.

6. Development, as related to all these divine powers, may be heard saying, after all, it is selfish, self-asserting men that are to blame, because they will not learn the lessons laid down in the "works of the Lord" ; they destroy themselves by their self-conceit ; they will take away, or, they will add, something, of their own to the Will of God ; and they will not believe that they are limited sinful children, who, in the nature of things, are limited by the laws of development.

7. Grace, that saves sinners and reconciles men to God and to each other, is the Parable of parables in Divine Love ; it is Faith come down from Heaven to Earth ; it is Hope operative in a thousand ways, in a sinful man, in a dark world full of fears and troubles ; it is Patience, in the Spirit, in the midst of mankind bearing the Cross of Shame, and, in the furnace of affliction singing praises to God.

8. Grace becomes Sacrifice ; and, the parabolic symbols men see are a Tree that produces fruits that are good and evil ; and, as men gaze upon this strange tree, and study its development, it is being transfigured into the Tree of Life.

9. The Spirit of Christ is spiritual Light, Life and Love, as revealed in Grace and Sacrifice ; the syntheses of Divine Love is found in the Gospel of St. John.

10. The Spirit of Christ lives throughout all past ages and is revealed in history ; but, it is the man "in the Spirit," that perceives in what ways the Spirit of God works ; this is the subtle thought in which the beloved disciple sums up the Divine Purpose of God in Grace in the Book of Revelation.

11. What is suggested for consideration in this pamphlet is that such an end is another beginning ; it leads to Visions of Faith that are illimitable and very wonderful ; and, at the same time, it indicates that the Intellect of man is limited in two directions ; it cannot define God, as Being, First Cause ; and, it cannot say to, or of, God, "thus far and no farther." The patient Spirit of Christ is teaching men that Faith in God is man's great need in this life ; Hope in Jesus Christ is the life spiritual and eternal ; and that to be "in the Spirit," is to be guided by the Spirit on the way to find the City of God and the Kingdom of Heaven.

88, Highbury New Park, London, N.

January, 1914.

HOMELY THOUGHTS

ON

VISIONS OF FAITH AND LIMITATIONS OF THE INTELLECT.

THE pamphlets which, in homely fashion, deal with the method of spiritual science, as applied to the *Gospel of St. John* ; and to the *Revelation of St. John*, tend to show that in the Lord Jesus Christ, all Revelation is summed up, as bearing upon history in past ages ; and, in the Risen exalted Christ, past, present and future, are all consummated in Him, as revealed to the beloved disciple in the visions seen in the island of Patmos. What this appears to mean is, that the Divine Revelation of Grace in Jesus Christ, was fulfilled, as an objective story ; and conceived and studied by men. The Revelation had become subjective truth in the thoughts of men ; thus all who cared to study the Bible were in a position to perceive and conceive the Kingdom of Grace as a psychological world of the highest importance. The Bible, as an objective revelation, passes through definite stages of spiritual development, these being similar to the worlds physical, psychical empirical and spiritual ; and, the end is the City of God and the Kingdom of Heaven. This is a line of thought in which Science, Philosophy and Religion are very active at the present time ; they are inclined to think that the outlook upon the future is now more hopeful, because, as they conceive the position, Science is able to discern order, and follow laws of development ; Philosophy can see that there is harmony and divine unity ; and, Religion perceives clearly that the only possible solution of the present unhappy struggle is to be found in the fullest recognition by mankind of Jesus Christ, as Saviour from Sin, as the Son of God, the King of kings. The position may be compared to that of the travail of a woman in child birth ; the world is in pain travailing to bring forth the Son, the Heir of all the ages ; and, sages, seers, prophets, scientists, philosophers and theologians, are all looking forward with intense interest for the coming of the One who is the Hope of all the ages.

This attitude of human thought is not something altogether new ; students of history know that at the end

of every past age, when a new age was in the pangs of a new birth, men cherished the hope that at last, the Saviour of men, the King, and the Kingdom of Heaven would appear. This hope has been inherent in all the races of men ; from the days of Abraham it has been an intuitive thought ; it was regnant in Israel, in Judea, and, in the Christian world ; thus it is not strange that the same hope should be revived at the present time. Looking back over history, what men can now perceive is not that their hopes have been blasted in the past, but rather that there has been an onward development ; the germs of truth have been sown and they have brought forth fruit in the earth ; but, the vision has been to a large extent that of the Desert, the Cloud of Glory has, in a roundabout way, been guiding men nearer and nearer to the goodly Land promised to the Fathers. As the Israel of old, did not enter into their possession because of unbelief and rebellion, so, with all succeeding generations and ages, it can be seen that similar failures have taken place ; they have not attained to the Sabbath Rest ; they have not taken possession of their spiritual inheritance ; they have not entered into the City of God where the light is that of divine order and perfect law. The Kingdom of Heaven has, in a measure, been inspired into the souls of mystic thinkers, but to the masses, the kingdom has not appeared ; they are unable to see it ; some, through unbelief, do not understand how they can enter into what is ideal, and cannot be conceived to have a tangible objective existence. It is not true that the Kingdom of Heaven is far from any man ; it is a far greater truth to contemplate that the Kingdom is within, around, below and above, all the sons of men. This is not a rash statement made without careful consideration ; it is the almost certain judgment to which Science is slowly and inevitably tending. True, there are scientific workers who limit themselves by the evolution theory, who are unable to perceive this vision of truth ; they do not choose to look up and see the City of God ; they are so busy at work upon physical foundations that they cannot see the open gates and the radiant glory. They are living in an age that is fast passing away. They are the children of truth and of hope ; but they will not open their souls to the vision of Faith in God ; their sin is that of unbelief ; and, in plain words, this is the fatal germ seed of all evil, because it is the

assertion of the sinful self in opposition to the revealed Will of God.

What Science and Religion can see plainly is that this attitude of mind is wrong ; it is not in harmony with reason ; it is an example of what is meant by spiritual dia-magnetism ; it is loss of true polarity of the spirit, and in this way it is darkness, ignorance, antipathy and antagonism to Divine truth. This is a form of conservatism that requires to be carefully studied ; it is the Adamic spirit of ethicism, setting itself in opposition to the Spirit of Christ ; it is the carnal mind living in the spirit of enmity to God ; it is man, in a way he does not comprehend, trying to limit the Spirit of God. What this means is not that there is conscious sin against the Will of God ; this attitude of mind may exist, and yet those who are subject to it may think that they fear God, keep His commandments, and enjoy the highest privileges God has bestowed upon His people. The thought to be studied is one with which men are familiar ; it is that those who are in the vanguard of history ; to whom the light of truth, and the life of grace is as their inheritance ; it is to them that new revelations of truth and grace come, and these test them to the utmost. God is ever giving promises of blessing to men and fulfilling them ; but every student of history knows that those who were blessed, and accepted God's blessings, which made them rich indeed, they have too often prized the gifts and forgotten the Giver ; thus when the dawn of a new age came to them, they failed to see the light dawning in the east ; they were not prepared to advance with God in the development of His Kingdom. History is the record of these onward movements ; Babel failed and became idolatrous. The Brahmins, and Parsees, received most valuable intuitive powers to perceive, and conceive, far-seeing truths about God, His works, and His holy will. The Greeks were endowed with intellectual powers of wisdom ; and, the Romans with high conceptions of law and government. The Jews received a special education in spiritual truth, in Grace and Sacrifice, as the way of salvation from sin. To them heavenly conceptions were given, but they cherished earthly ideals ; they failed to see their King and Saviour in Jesus Christ ; thus they could not enter into His Spiritual Kingdom. The thought weighing heavily upon the thinkers of this age is this : if all these nations failed in the past, and Christendom has been

in possession of all these Divine Blessings, as a great spiritual inheritance, then, is it possible, can it be true, that Christendom in the past has in like manner failed to see, or to enter into, the City of God and the Kingdom of Heaven ? Science has now sufficient light upon the pathway of life to warn men against what appears to be the great error and sin of the past ; the Voice is urgent telling men to be careful ; it is not their prerogative to attempt to limit God, as Cause, as Being ; and assuredly it would be utter folly for them to think upon limiting the Spirit of God, as to Revelation, Nature, the Constitution of Man, or the Kingdom of Heaven, in its development as related to mankind.

Men require to study signs, parables, to find what is spiritual, as concealed by earthly forms. There is a sign in the Gospel according to St. John, that appears to be applicable to the present crisis of human thought. It is that of Nicodemus coming to Jesus in the night ; an honest thoughtful man, realising the fact that Jesus was a Divine Teacher and Worker ; because, no man could think, teach, and do the works that He did, apart from the teaching and guidance of God. This confession is of great value because it shows that the man had given the subject careful consideration ; he felt that here his poverty was definable ; he was meek enough to descend from the ruler's chair, and to take the position of a disciple. Jesus understood the man's thoughts, thus there was no waste of time in arguing about fundamentals. His reply is to the point, " Verily, verily I say unto thee, Except a man be born again he cannot see the Kingdom of God." Literally a new physical birth is not reasonable ; the old cannot become young again ; the developed man cannot return to the womb. This is quite true the Master admits, but, a teacher in Israel ought to know that physical forms are the wombs out of which spiritual thoughts and ideals arise. As it is in the growth of the babe in the womb, so it is with the development of the infant and the man in the body of flesh ; the gestation is long and very wonderful ; it is not for nine months, it may be for ninety years, and all the time it is the Spirit that is the Operator. It is to attain to this birth that the spirit in man is being prepared to see the Spiritual Kingdom of Heaven. Signs are earthly in their nature ; the heavenly thoughts are spiritual, they come from heaven ; they ascend to heaven ; they are in heaven. All these things are

summed up in signs ; the serpent in the Garden ; the serpent in the wilderness ; the " Son of man " on the Cross ; death, life and eternal life. The Love of God as revealed for salvation ; the coming of the Light into the world of darkness ; the being born again spiritually are the means of preparation to enter into a spiritual environment and thus to see the " Kingdom of Heaven."

As it was with Nicodemus and Jesus Christ so it is with thoughtful men at the present time ; they see plainly that former earthly conceptions of the Lord Jesus Christ and the Kingdom of God are out of date. He is the Teacher greater than all teachers ; He is a Worker more skilful and powerful than all other workers ; and, the only explanation, in harmony with reason, is that God was, and is, with Him. All the metaphysical questions relating to His Divine Nature ; His Manhood ; His Incarnation ; His Ascension into Glory, are beginning to be recognised as outside the realm of reasoning ; man as a limited creature intellectually, cannot, in the very nature of things, solve such problems. This is the judgment of Science and Philosophy upon this point ; the Intellect of man is limited to likenesses and differences ; to the comparing of two or more thoughts ; to reasoning upon many thoughts to find harmony ; to the study of a chaos and to discover a cosmos. When the Intellect has resolved all reasoning back into a one thing, one germ, one idea, then it can do no more ; the ultimate fact is Being, God. This is the constitutional limitation of the Intellect. What Science is making more and more clear is that every realm of truth can be thus resolved into a unit of Being ; and, it convicts those who say otherwise of ignorance ; they are living in the dark womb of an age that is past ; and they require to be born again, if they would see, or enter into, the Kingdom of God. How can these things be true, men will say, Have not sages, seers, and saints seen and entered into the Kingdom of God in past ages ? Quite true, this is not disputed ; but these did not ascend into heaven to bring it down to earth ; they did not see the Kingdom by intellectual power, or enter into it by the strong arms of reasoning. By Faith they were born again ; by Hope they saw the Kingdom ; by patient effort they sought to enter in ; and, what they could not understand, and did not doubt was, that they were in the Kingdom of Love, and that the Kingdom of God in love was in them. What this means

is not that Faith is contrary to reason ; it is that the Intellect by reasoning may not understand its own limitations, and fail to see that Faith is the fundamental germ of truth in the realm of Grace, in the Spiritual Kingdom of God. What the story, as Sign, suggests is that this generation requires to come to Jesus to discover what constitutional limitations mean ; that teachableness, in the meek spirit, is of great importance ; that the Divine order of development is like that found in Nature ; that every advance is like a new birth ; that what is flesh reproduces flesh ; and, yet, out of flesh there arises a succession of new births, which flesh does not understand, and which neither psychical, nor intellectual powers can prevent or limit. The Kingdom of God is not meat and drink, carnal things, thoughts and reasonings ; it is grace, truth and righteousness in the Spirit, and thus the lower realms of being cannot limit what is spiritual and eternal. The special point to notice here is that the vision of truth converges upon the serpent, sin, sinners, the Cross and the Saviour ; upon Faith as the means of salvation ; upon Divine Love in God and in His Son ; and, that all this means Light in a world of darkness ; Life in a realm of death ; in being obedient to the Divine call, and in this way proving that in, and by, Jesus Christ, as guided by His Spirit, the deeds, the fruits of this life are wrought in God.

What has been suggested thus far is, that the position of advanced modern thought is not defined ; the limitations of the past have given way ; new limitations are making themselves felt and understood ; the pangs of a new birth are realised ; the time of delivery is at hand, and men say that the only possible Deliverer at this crisis, as in all past crises, is the Lord Jesus Christ. The forms of crisis, and the children born, have been diverse ; it is like a man, Abraham, with all that is involved in his unique person ; it is a family, a nation redeemed, like unto a first-born out of this world's womb ; it is an intellectual survival that loses all that is earthly and sensual to gain and possess what has been promised to the spirit of faith ; it is a restoration that includes humanity ; it is the Man in the fulness of the times come to reveal, make manifest, what man ought to be in the image of God ; it is the Spirit of God, as an indwelling Spirit in men, come to teach them what they may become, if they will follow in the footsteps of their Saviour ; and, at

last, after many crises there is this awakening, this new birth, that is following upon the manifold works of the Spirit, as brought to fruition by Science, in the spiritual world, as the work of the Spirit of Christ.

It is not necessary to prove that this unrest exists everywhere ; that the most thoughtful men see clearly that the crisis has arrived, that is equivalent to a new spiritual birth ; and, they hope that they will be guided aright in their labours, so that they may not in any way hinder the fruition of this work of the Divine Spirit. The thought that arises here is a very complex one ; it may be expressed in this form following the order of development. The Lord Jesus Christ, the Son of God, came from heaven and brought heaven with Him in a special sense. He entered into spiritual marriage relations with the race of mankind by becoming a Man ; the feast of Pentecost was the wedding day ; the spiritual body, the bride, the Church, conceived seed, and the gestation has been that of twenty centuries. This is another version of the story of Rebekah and the twin children in her womb ; the generations unborn have unconsciously been struggling in the darkness ; the saints have enquired what the struggle means ; and they are being told that during another great age of time, good and evil, law and grace, Christ and Adam, have been in a condition of antagonism. If the germinal, as physical, as found in the study of Rebekah, is true for all time ; it is not difficult to see that a psychical germination took place in the Commonwealth and Kingdom of Israel ; it is equally plain that the empiric germination ended in the birth of Jesus Christ, the Man, and Son of God ; and, the Christian age in like manner, as spiritual, must be in travail to bring forth the King and the Kingdom of God. This conception may appear strange at the first glance, but it follows well known lines of analogy ; what it means is this : Science is teaching men to take wider and wider views of the power, the wisdom and the works of God ; and if Science can sum up the physical realm as one germinating age of thought ; the realm of physical life as another germinating age ; each working for a definite end, and a higher stage of development, then it is not out of place to try to conceive the psychical, empirical, and spiritual, worlds, as following in a similar order.

The lines of thought into which men have been guided

by Science may be expressed after the same order, as physical, psychical, empirical and spiritual. The physical exists that it may bring forth the psychical ; these exist that they may give birth to the empirical, that is man and mankind ; and all these exist and have been used for spiritual ends, for the glory of God, the salvation of sinners, and the well-being of the children of God. Science finds that careful reasoning, and defining of knowledge, ends in these four worlds of thought ; they must be kept quite separate, because they differ, and because they follow each other in their order of development. It is interesting to notice that when men discover the meaning of this line of thought because they are rational, and in the image of God, they are able to see that the lowest world the physical, has inherent in its own being, and becoming, what is equivalent to the four worlds of thought. The physical is unconscious ; yet it is clear that in that subtle world there are inherent divine ideals ; there are manifold relations known as order and law ; there are all kinds of antagonisms and harmonies ; there is a unity and harmony that surmounts all diversities ; and, what is very remarkable, there is a *Vis Medicatrix*, a divine healer, that works in the realm of physical life. It is not that Science is reading into the physical world what has no existence ; but, the eyes of Science being opened, the thoughts and facts are there ; and, it is utterly useless to try to reason them away. It is not man that creates these subtle worlds of thought ; he is awakened ; he opens his eyes, and the angelic thoughts of God, in their battalions, encircle him round about. What the scientific thinker feels is not his own cleverness and greatness ; it is the wisdom and the glory of God in all that he sees, and the still greater wonder, that a created being, a man is so constituted that he can enter with joy into the very thoughts of God, and, in a measure, understand them. If Science were to say to men, Hush ! I overhear God thinking ; I see Him working ; I can feel the beat of His Heart ; I can discern His Body and it has a pierced side, nail prints in hands and feet, and sacred drops of blood are falling from His brow ; all this would be quite true ; it is the very vision, in the spirit, that God means men to see. If the scientific thinker can look upon Nature, as physical, and see, hear, perceive and conceive, such thoughts, then what will the vision develope into in the study of Man as a psychical world of far greater com-

plexity ; into the empirical world of mankind as intellectual and moral ; but, above all, greater than all, including all, what will it be to see God, in Jesus Christ, by the illumination of the Holy Spirit ? If this, or anything like this, is going to be the first glimpse of the new born into a new age, What will the outlook become when the child arrives at Manhood ?

It is well to remember that Science is no longer conceived as an enemy to Religion ; the true thought is that Science is, a trusted servant in the house of God, engaged in this very work of putting, and keeping, the house in order. Every thought has to be placed in its true position ; because, as Science knows well, the universe is a cosmos and not a chaos. Science is beginning to realise that the past, so far as the intellectual labours of mankind can be known, is, that of opposing schools of thought as idealists and realists, as objective and subjective students, children of faith or men of reason, sons of Adam or followers of Christ. To put the matter in another light, men have been self-asserting and would not be limited ; or, they have recognised that by their constitution they are limited, and that God alone is to be conceived as beyond the limits of human thought and reason. Take the two words in common use, transcendence and immanence ; and, as applied to God they indicate this dual form of thought. There are good reasons why this is so ; it is the story of the Heavens and the Earth, of Esau and Jacob, of Adam and Christ, of Good and Evil ; it is the empiric intellect of man as opposed to grace ; it is man as opposed to God in thought ; it is man taking his own way and rejecting the ways of God. It is like the earth giving light to the sun ; the creature is not aware that all the light it receives is from the sun ; and, what it is reflecting is not its own but the light derived from the sun. Human thought rests upon God as Transcendant, the Almighty Creator of Nature, Man and Mankind. The Heavens descend to Earth, in Grace, for regeneration, and there is duality, strife, age-long conflict. The shadow of God walks with man and man is reconciled to God ; they become one in thought and deed. Men in their folly choose evil and not good, and God intervenes to save them from destruction. To the saved He gives a noble inheritance ; and, in their ingratitude they despise, reject, and even forget the beneficent Giver. This is the dark side of history ; it is where ignorance, darkness,

and night are regnant ; it is the vision of humanity in a psychological world that fills the earth. What history reveals is that in the early ages men made their own gods, in their own image, and they worshipped things innumerable, ever trying to make themselves believe that what they made could become saviours mighty to save. God gave to the Brahmins marvellous intuitive thoughts which transcend heathen idolatrous conceptions ; they were the seers of a great age, and what they saw was the Divine Immanence in Creation. God the Creator, was not seen by them as above His works, but as involved in the life of all that has been made manifest. God is all, and All is God ; this is a vision of truth not to be despised ; but the men who conceived such thoughts erred in their hearts ; they poised as gods ; they did not realise a personal God, the Almighty and Omniscient, and thus, the awful fall from the highest ideals to the lowest and basest idolatry. God is the Almighty Creator, the Bountiful Benefactor of all His creatures. He has involved into Creation, what is equivalent to, His Own Being ; and men have within themselves divine intuitions which are ever aspiring heavenward. Zoroaster, the prophet of Persia, was taught by the Spirit of God that nature is double ; man is dual ; like light and darkness, and that life is a conflict in Heaven and earth, in man and mankind. As the Sun in the heavens so is God in the universe ; but, this is not all the truth ; there is a night without the sun, a world where evil and darkness reign, and when the Saviour comes with His Angels, then the devil with his servants will be cast out destroyed, and God, the Good, the Gracious, will reign in glory. There is a law of development here that requires careful study ; to the Heathen world God was the Almighty, as Objective ; to the Brahmins He was subjective, as becoming conscious in man ; to the Parsee He was as the Ruler, and Judge in man and mankind ; and He will judge the wicked and save the righteous. In the world of Greece there were many prophets and seers ; they differ in spirit from the sages and seers who preceeded them in history ; their mission was the pursuit after wisdom and what is very significant in Greek philosophy is : that all kinds of men, sought to find wisdom in all kinds of ways ; from every human centre ; by deductive thought, they attempted to reach the circumference of the universe. Was this search in vain ? In one sense it was a failure ; they did

not by their intellectual greatness find God ; they did not discover the ways of God ; they did not attain to perfection in human thought ; harmonies and unities manifold they discovered, but, what good were these when they all differed in their conceptions and the end was a chaos and not a cosmos of human thought. In another sense their labours were not useless ; as surveyors in the universe of human thought they made discoveries of great value ; indeed, it has been suggested that professors at universities at the present time, are the children of these Greek fathers ; they are imitators and not originators ; they are still in hot pursuit after earthly wisdom, and it is feared that unless they inspire the spirit of the new age their failure will be more serious. As a stage in development it is necessary to refer to the Roman Empire, because here the natural Adamic spirit reaches the pinnacle of power and greatness. The Greeks tried to think out How earthly wisdom could be attained so that men would become beautiful, true, good and wise ; what the Romans attempted was to teach, guide, instruct, give laws, government, civilisation and earthly blessings, to those who could think and work, fight and rule, over subject races. How the Roman ideals have failed, in the Roman Empire and in modern nations, is well known ; intelligent observers from the East are near the truth when they say that Christendom is not Christian in spirit, it is the spirit of Rome that survives, and the Kingdom of Christ is not yet come.

It is interesting and instructive to survey the course of history in this way, when the object in view is the study of the Intellect of man, and the part it has played in history. As suggested, time after time, God intervened in history, bestowing great natural gifts upon races of men ; raising them up from heathendom and inspiring them with high ideals which, in a measure, gave them the features of men and the image of God. The results, as seen in China, India, Persia, Greece and Rome, are not satisfactory ; what these nations appear to represent is the truth that they remain in the stage of development that is akin to the physical and psychical ; they have not become God-conscious, they are still idolatrous in their modes of thought. If the conceptions, TRANSCENDENCE, and IMMANENCE, are rightly understood, what they represent are ultimate thoughts that cannot be defined by the power of reason. The Intellect

may be conceived as thinking and saying, after all my labours I am compelled to admit, cannot doubt, that there is an ultimate Fact that transcends all my powers of thought ; I can reason upon all that has become known by relations, but the unit, Fact, baffles me completely. In like manner, with the Fact that is in Immanence, no matter how careful and extended my analysis, even if it is to the last ray, or line, of electric motion, what I find is a finger pointing into the awful darkness, and, I hear a voice saying "thus far, and no farther." I may be permitted to think, and say, that the TRANSCENDANT and IMMANENT Facts are One, that they mean God ; but, I cannot prove this by reasoning, because I am so constituted, limited, that such reasoning is not reasonable. If all this is true and the appeal is to common sense, then in this region of thought, the Intellect is not baffled, and limited, only ; if it will attempt the impossible then it can only be plainly told that it is no longer a reliable guide, but a will-o'-the-wisp leading men astray in the darkness into a bog out of which there is no escape.

What arises out of this line of thought is the conception that Faith transcends reason ; and, it does so because it is inherent, immanent, intuitive, in man. If this is expressed in other words, then what it appears to mean is that the Intellect is not the greatest power in man ; it is a relational power, not to be despised ; most useful as a servant ; but Faith stretches out one hand and lays hold upon the Almighty ; it stretches out the other hand, and it is grasped by the Eternal. Is this metaphysics ? It cannot be contrary to reason because the Intellect has given up the quest ; and said, in plain terms, that the problem of Being, of the One, of Transcendence and Immanence, of ultimates and principles, is not what the Intellect can reason upon. It is not the scientific Intellect that objects to this limitation ; the empiric Intellect may do so, but this only proves that empiricism is self-centred, and exalts Reason above Faith. It is by Faith that men have known this truth during past ages, that the things physical, that can be seen and touched, are not derived from things that have visible appearance. The Brahmins, Greeks and Hebrews knew that this is true ; and, the scientific Intellect is confirming this intuitive thought of these great thinkers. What men are seeing in the dawn of this age is not a continued conflict between Faith and the empiric Intellect ; it is the scientific Intellect

coming into harmonious relations with Faith. This may appear strange at first sight, but it is what scientific thinkers ought to expect, for the simple reason that the Intellect is now upon the right track ; it is no longer self-asserting, self-centred, building up philosophies that have no solid foundation ; it is seriously realising that the foundations are eternal ; that the forms have existed in the Mount of God, and that the patterns are the expressions of ideals that are heavenly. What is required from the scientific Intellect is not creation but interpretation ; not to formulate a Mind to instruct God, but to enter into His Mind in the right spirit of meekness and teachableness. In thus reasoning it is not necessary to exalt Faith, or to praise Intellect ; they are in man equally derived from the same Source ; but the evidence is growing stronger and stronger that Faith has been more faithful to duty than the Intellect has been. The line of thought here may be expressed in this way : God is the Transcendent One ; the Lord Jesus Christ is the Divine Immanence ; the Divine Spirit gives to what is transcendent and immanent, form, order, law ; therefore, the whole creation is Divine, an objective reality, a universe that expresses the thoughts and will of God. Here the order of thought changes and the attention is turned to man, the favoured manifestation of creation ; it is not the Intellect that is called in to begin the creation, the work of development that can be traced in the being of man. By an inherent Faith that is unconscious, the babe is formed in the womb ; by tuition and intuition there is built up a semi-conscious Mind ; and the ruler in this inherent immanence is Faith encouraged by Hope. The Intellect begins to reason upon what is objective form and subjective thought toward manhood ; and, what the Intellect is required to do is to think carefully, walk warily, observe order and law, and thus in the spirit of divine patience attain to the knowledge of the thoughts and the works of the Spirit of God. The end is a creation, in epitome, man, like unto the Creation of the Universe ; and this is where Love finds rest and peace in harmony with the Will of God. It is possible that the scientific Intellect has not attained to this vision of truth, but it appears to be quite certain that the solution of life's problems must be in this direction. Students can carry this line of thought forward into the empiric world of mankind ; all the forms come from the Heavens that transcend the

earth ; the ideals of men in all their complexity, variety and differences, are, in their nature, divine in their inherent immanence ; they are not dead, they have been inspired ; in hope they aspire after more noble conditions, and they will not rest until they attain to the ideal. What means all the unrest, the intellectual conceptions, true and false, the moral antipathies, pains, pangs, and sorrows, but just this, the race of mankind is in thralldom, and cannot find a way of escape ; the Intellect puts fetters upon the slaves that they may not be redeemed ; and the empiric Intellect will not, because conditions are, what they are, give to men and nations the privileges and freedom that is their inherent divine birth-right. The man who dared to assert that the scientific Intellect will not, cannot, find rest and peace, until the Kingdom of God comes in truth, grace and righteousness, would be said to be a dreamer of ideals, altogether unfit, to live in an empiric world like this ; but such a man would be a true prophet of science, because he could see that science would fail in its high mission if it did not, in due time, transform the ideal into the real. If this line of thought is carried into the spiritual world of the Bible, what can be seen is not merely a wonderful history of the faithful people of God saved by Divine Grace ; there is God, the Father, the Transcendent Cause of Creation and Redemption ; the Divine Son, the Christ, the Immanent, the Ideal ; the Holy Spirit, the Revealer of Truth, Righteousness and Grace, in Christ in all His fulness ; and the end the Holy City and the Kingdom of God. What men are now able to see is that the empiric Intellect became degraded, ambitious, self-assertive, pleasure loving, carnal, devilish ; it despised faith in God and obedience to law ; it lost the electro-magnetic touch with heaven, and thus plunged headlong into darkness ; it was severed from the Fountain of Life and the result was spiritual death. This is objective fact ; it is subjective as an ideal of the Mind of man ; it is the objective-subjective condition of mankind, therefore, redemption is not possible by the empiric Intellect ; there must be the return to Faith in God, by the way of Grace in Jesus Christ ; and what will follow is the sanctification of the scientific Intellect, which builds upon Faith, Hope, Patience and Love, the ever-living and indwelling graces of the Holy Spirit.

What these things mean is that the empiric Intellect in

man failed to realise its true position in the constitution of man. Because it was deflected from truth, and righteousness, lost affinity with heaven, the compass meant for guidance was de-magnetised and changed about in any direction according to the appetites, desires and passions within and around. Faith is like unto the magnetic needle ; it is influenced by the Sun that gives light, and life ; and, by the most subtle influences it ever points to the pole star of the universe. What is required in this new age is that the Divine polarity should be restored ; and, that the Intellect should realise that deflection of the compass of obligation, duty, order and law cannot be permitted. Man has a divine constitution, even as nature has a constitution ; this is the deliberate conviction of Science. It is not the work of science to theorise, or dogmatise, about the Cause, or prove why a constitution exists, or is in operation ; it is enough for Science to say this is How we find the facts ; the relations have been traced, studied, harmonised, and, in a sense unified. Further, the facts being what they are it is utter folly for men empirically to deny what is true, and wilfully to disobey those laws which constitute their being ; by disobedience there follows disease, disorder and death ; by obedience, health, order, happiness, prosperity and peace.

In making a distinction between the empiric Intellect and the scientific Intellect it is not to be assumed that these differ in kind ; that they are two separate principles of being, the meaning is that they are at different stages of development and that they study Nature, Man, Mankind and the Bible from different standpoints. The empiric Intellect tends to degrade Faith, and may even go so far as to suggest that such a power is of no value in the practical matters of life or in soaring upward into the heavens of intellectual knowledge. Even scientific thinkers working earnestly in the lower realms of thought, physical and psychical, have treated the favourite of Heaven with contempt, and declared that they would not allow such a power to enter into their fellowship. This is the mark by which the perverted Intellect can be judged ; it is at all times self-asserting, self-conceited, self-glorying ; the man with his intellectual powers is everything, Faith and Heaven are not worth a moment's serious consideration. But the question may be asked, if this is true, then what about the glory of the scientific Intellect as favourable to Faith and as set free

from the deductive method of the empiric Intellect. The reply is simple enough ; these mighty men, who poise as giants, supermen and gods, they are sadly misguided, they are only children in the school of scientific development ; with their feet they are standing upon the rock of inductive truth, but their heads, their hearts, and their spiritual powers, remain, and are alive, in the empiric world. They do not know that Faith is animating all their labours ; that apart from Faith they would not labour as they do ; they have seen, as in a vision, that land promised to Faith, the glorious City in which Divine Order reigns, and that Kingdom of God which is law ; and, Hope encourages them in their pursuits, by the motives, which, as children, they appreciate. This is the law of development in all realms of truth ; long, long before the Intellect wakens up to make efforts to gain knowledge, Faith and Hope have been at work preparing the way for the Intellect. If this truth is understood then it will be more easy to exercise patience with these naughty rude children ; in due time, as they grow wiser, they will discover that they are not gods to be admired, not even supermen, but foolish students who disgrace themselves and make their professors blush with shame. In the university of Development this stage of growth is fast passing away ; the children are growing up to become men ; if there are still a few students inclined to glorify the past, and are growing up unwillingly, then it is well to treat them with a little medicine of Christian forbearance and pity, until they recover health and sanity.

Those who are attaining to the grave responsibilities of manhood, in the world of scientific spiritual development, can afford to overlook the foolish narrowness of spiritual vision found in a past age ; they see that bigotry and strife is not limited to theologians ; physical scientists may be bitten by the same serpent, and become seriously ill with the same poison. That old serpent, the devil, could not wish for anything more favourable for his kingdom than this : that good men, who love truth, should forget that they are brethren, the children of one Father, and that they should hate and misrepresent each other. Of course all this means darkness, ignorance, selfishness and self-assertion ; and, the devil claims that all who cherish such a spirit, and live in such an atmosphere, are his disciples. What this new age hopes to do is to put a stop to all such wrong thinking

and wrong doing. Faith has become radiant in truth for this purpose ; Hope is pointing forward to an inheritance that must be conquered and possessed ; the patient scientific Intellect is preparing the way of advance ; and the Love and Grace of God in Jesus Christ is assuring men that the land is a good land where bread from Heaven is plentiful, where the milk of forgiveness, consolation and comfort will be found, and where the honey of joy taken out of the rock will give satisfaction.

A brief survey of the past may prove useful for those who do not understand what these things mean. There has been a period of great conflict. By Faith the victory has been attained ; and, it is Faith, by a Divine Saviour, that is giving courage to those who have entered upon this great campaign. Faith leads the way, as seeing Him Who is the Invisible. Faith is the subtle spiritual influence that unites Heaven and Earth. What electro-magnetism is in the physical world that Faith is in the spiritual world, and what is worthy of notice for thoughtful men ; it is when the revelations in the physical world are breaking in upon the world, on every side, that a similar development is taking place in the spiritual world. It is natural for men to suppose that the physical precedes, and is the cause of the spiritual, but this is a serious mistake ; it is the spiritual that is at the root of all true development ; and, that spiritual power is Faith. For example, men are familiar with the thought that Abraham is the father of the faithful ; but, they may not understand that he is the conscious result ; and, that the operations of Faith may be traced in all the generations that preceded his birth and life. Faith, is a problem of development, and thus, in a real and true sense, within the range of pure science ; it is found in the generations of the Heavens and the Earth as in a germ, in a promise ; in the generations of Adam it is a subjective hope realised in a man, Enoch ; in the generations of Noah it is a vision of a way of salvation, as by an ark ; in the generations of Noah's sons, it is a possession, an inheritance most precious, and never revoked ; in the generations of Shem it is enshrined in a Name, a Nature, a Revelation ; it is the Light in the world, as in a lantern, when all around is darkness ; in the generations of Terah it is the Voice of God, a Call, a separation, a pilgrimage, a failure to reach what had been promised. It is in Abraham that Faith becomes conscious fact ; but, as

can easily be seen, Faith was the living Cause of all previous generations ; an unconscious power ; a semi-conscious power ; a conscious power seeking for light, life, grace, truth and blessing ; and, it is in Abraham that Faith becomes objective fact as proved by his life. Abraham is the summation of the age, he brought to a close ; and what is very remarkable, he is the psychical in-germination of the age he represents. His life is prophetic of the future ; of the sojourn in the promised land, of Egypt, of Ishmael and the Desert, of Isaac, Esau and Jacob, and their generations, of the Christ as pre-existent, and as Jesus Christ, the Sacrifice for sin. The Vision extends to generations that are separated from the Jewish race, and thus there is in this wonderful life a prevision of the future and of the Blessings of Heaven for all nations through him and his seed.

This conception of Faith can be carried forward into what is really the psychical age of Bible history. The generations of Ishmael are like unto the generations of Heaven and Earth, with this difference, they are inherent in this race by promise, by conflict, by a spiritual struggle, that is the equivalence of unconscious Faith. The secret in the life of Ishmael is that Grace as heavenly is operating for redemption, and Ishmael is unconscious of the fact. The generations of Isaac, even in the womb of the Mind, are anti-pathetic ; in the one womb ; in the one Mind there are two conceptions, an Adam man by nature and a Christ man by Grace. It is the Esau-Adam man that prizes and possesses what is carnal, earthly, worldly ; and, the Christ man has to pass through many experiences before the foundation of the kingdom of Israel is laid in the family of twelve sons. Perhaps, it is here that one of the deepest and most subtle problems of Grace is to be found in the Bible. Who would think of Esau as an important link in the development of the life of Faith ; yet, so it is, that spirit in Esau, so secular, so worldly, is overshadowed by the Divine Spirit ; even Esau is not left to go to perdition ; the Spirit of God will one day regenerate the spirit of Esau, and teach him that things carnal are of no value as compared with what is spiritual. The psychical mysteries of salvation and redemption are foreshadowed in the generations of Jacob. Faith is semi-conscious ; Hope lives in dreams ; there is a Son, the Beloved, that dwells in the tents of Jacob ; there are jealous hateful brethren who do not love their Brother ; the Son leaves

Home and enters Egypt in a state of humiliation ; in figure He is despised, rejected and put to death ; yet He lives ; He is exalted ; He is the Saviour of the world and the means of Blessing to His family. This is something like the psychical Mind of Genesis, of Man, and of mankind. As it was with Joseph, in the family of Jacob, so it is in the Mind of Man ; Faith is not dead ; Hope still lives ; and the promises of God are in the processes of fulfilment. This psychical vision, under new forms, in due time enters upon a new stage of development ; the life earthly as subject to this world is not the Divine Ideal ; the child, the first-born Son of Heaven, must be redeemed, born again of blood and of water, and that birth is recorded in the Exodus from Egypt. How strange the birth, the conscious experience, of the son of Hagar, the Egyptian, and the son of Abraham by Faith ; poor child, poor Hagar, awful Desert, there is no water, and the child will die. Not so ; the Angel is there, the open eyes see the living water, Ishmael will live because the Spirit of God lives in him. This is the shadow of the great psychical empirical desert of humanity ; here Faith lives and becomes conscious ; and here Hope points forward to the promised land ; to a great conquest ; to a Commonwealth : to a conflict between good and evil ; to evil as regnant, and, as a consequence, justice, judgment, disorder, degradation and the awful risk of destruction and death. This is the vision of the valley of humiliation, and of the valley of the shadow of death. If there are men, women and nations, who have journeyed this way and have not consciously experienced these terrible experiences, how thankful they ought to be, that by Divine Grace the lines have fallen unto them in pleasant places and they enjoy a goodly heritage. If there are Ishmael's and Esau's, who do not know what these things mean, then they will do well to ponder upon their condition because, as men who have passed this way know, salvation is not to be found in knowledge, or in ethics ; in law or ritual, in possessions or in earthly prosperity. Here again the mystery of Grace by Faith, becomes conscious ; it becomes spiritual ; it is a new birth ; and the man that hears the voice and the call of God, is the child Samuel. The man becomes prophet, priest, ruler, lawgiver and mediator, between God and men ; this is Faith as regnant in a new realm of thought ; this is the consummation of another age, with this new conception

added, that the man in whom Faith lives, as representing God, as the Saviour of the nation, has to experience rejection, and his successor will not be a Joseph, or a Samuel, but a man and king, with the spirit of an Esau, an earthly king seeking earthly glory. This is something like the psychical vision of the development of Faith ; this is how God ingenerminates into a man, a family, a nation and a kingdom, ideals of Hope ; they are realistic objective visions of truth like unto the aspirations of youth ; they are pageants to be seen and studied ; they are empiric, earthly and carnal ; thus it is not strange, that the results, the fruits, appear to be without permanent value. They began in Ur and Babel ; the great cycle of the age came to an end, and those who received the promises of God by Faith returned to the land of their fathers, as prisoners, wayfarers, pilgrims and strangers.

The problem of Faith as thus studied, becomes more and more complex ; thus far the vision has been that of Heaven coming down to earth and becoming incarnate in a man ; here an age ends and another age begins ; from the man, by Faith, there is development into a family, a tribe, a nation, a commonwealth and Kingdom ; the age ends with destruction, desolation and apparent death. The pageant seen is not the Kingdom of God ; it is a carnal revelation by words, signs and actions, which, if rightly used, will be found useful as a means of education. What has to be realised is that heavenly pictures have been seen upon an earthly sheet when all around was in darkness ; and those who have seen the pictures have conceived the presentations. In the spiritual world of salvation this is the revelation of the Mind of God by all these things ; it is the development of the Mind in a Man ; it is in a true sense the Mind of Mankind in this spiritual revelation. What has to be remembered here is that Faith is immortal ; it is the Life Eternal ; it may appear to perish as for a moment, but, it is only to reappear ; to begin another age of development of far wider and more wonderful works ; but always following the same order from the unconscious to the semi-conscious, the conscious and the victorious. What, then, is the spiritual meaning of the Captivity and Babylon ? It is all summed up in this thought ; the Mind of God has been revealed, in outward signs, as Salvation and Redemption, as an Inheritance and a Kingdom of God. The signs, the carnal, must perish

but the Mind of God ; the Mind of Man ; and the Mind of the Church, as the people of God, continue to live for ever. Of course, at the psychical stage of development this great truth is not realised ; the loss is too great, the captivity too painful, the sense of being forsaken so awful, that there is no heart left to think about the past. This is what poverty in spirit means ; and, this is what repentance, sorrow and spiritual bereavement represent. This is expressed in the thought that the Babylonians asked their captives to sing to them one of the songs of Zion ; their reply being, How shall we sing the songs of freedom, privilege, blessing, and the love of God, in such a land as this ; our hearts would break with the thought of our ingratitude, folly and sin. This is how Faith begins the work of restoration ; the captives think, in the midst of their bitter experiences, that all is lost ; and Faith whispers that nothing good is lost ; that the Mind of God is not to promise and forget ; that the Mind of Man is not like a mirror ; that the Mind of Mankind is not like a mountain lake, calm, still and dead. This is something like the Mind ; it is an organic development, a spiritual body, that has its roots in the past ; it goes back to Adam, as related to sinful man ; and, if memory cannot tap the well springs of thought that are eternal, then it is not meant that such knowledge should be possessed ; it is enough to believe that God the Creator, and Redeemer, is there, and that all things are working together for good for all those who believe in, love and serve God.

This is a conception of what the Mind means ; it is a capacious memory of unconscious signs and forms ; it is a semi-conscious power to remember thoughts and ideas ; and, it is here the Mind of Man, and of Mankind, begins as a summation of all the past from Adam to Cyrus, the Persian ; it is where a true sun worship begins in light derived from the Sun of Righteousness. This is the mystery of the Mind ; it is revelation and realisation ; it is recurrence and a psychical development ; again there is recurrence, and the Vision is so great and far reaching that it is nothing less than a wonderful work of God ; it is a great series of syltheses, as summed up in names of men, of families, of a nation, and a Kingdom of God. Fifty years ago men would have said that such a conception must be a hallucination ; to-day, science is saying, this is sober truth ; there are many analogous lines of thought wherein analyses and syntheses

have attained to similar results. The question here is the development of Faith in the empiric world of Man ; the objective has been seen ; the subjective has been conceived as a Mind and Memory in Man and Mankind. If this is understood it will easily be seen that the problem begins with Adam, as the beginning of this age of Faith, and the development ends with the coming of the Man, the Saviour, the Lord Jesus Christ. The vision is very great ; it requires careful study ; but Faith points out the way ; Hope has seen signs most hopeful ; it is the work of Man, in the spirit of Patience, to seek the guidance of the Divine Spirit in this pilgrimage and so to discover what the result will be when the age is ended.

As the age from Adam to Abraham is that of germs and signs ; and the age from Abraham to the Captivity psychical, that of the Mind ; what follows is that the age from Adam to Christ is that of Man of empiric Mankind ; but behind all visible signs and spiritual ideas, the Purpose of God is the revelation of the Spiritual Man, in Grace, in His Own Image. Summed up in Adam there is this thought, the loss of Edenic innocence, disobedience, sin and outlawry. The Adam man forfeited his birthright and lost his inherent possession of spiritual likeness to God. The story of Adam is repeated in Esau ; he lost birthright and blessing in that realm promised to Abraham and Isaac. What may be inferred from the story of Esau is that his fall was not from nature, but from grace ; he lost what Abraham, Isaac and Jacob prized above all earthly carnal pleasures and possessions, and having lost this birthright he could not recover it, any more than Adam could recover innocence and moral perfection. But Esau did truly repent ; he did with tears plead with his father for a blessing ; and his father heard his cry and prayer and gave him a blessing that was more than earthly. As matter of fact the generations of Esau, like those of Ishmael, are not blotted out of the Book of God's memory ; they are written in germinal forms in the book of Genesis ; and, what has to be inferred from this is that in history, the history of Faith and Salvation, they have a spiritual position and realisation. Careful study of the Books from Chronicles to the Song of Solomon lead to the thought, that these are the generations of Esau ; they fit into this portion of Scripture. To Faith they have a definite meaning ; unconsciously they sum up past history ; they

reveal a penitent brokenhearted people who had lost their birthright ; they speak of Restoration and Blessing ; of faithfulness and suffering, and the Divine protection where the powers of evil would destroy the servants of God ; they consider the problems of pain and suffering, good and evil ; they touch the depths and the heights of human experiences ; they express wonderful conceptions as summed up in subtle proverbs and wisdom ; they may be conceived as representing the aged Esau, wearied with the possible experiences of life, summing all up in this conception, that to fear God and keep His Commandments is the duty of man. There is a mystic song of love in which mystical thinkers find many treasures. If Esau despised and lost, the highest and best Blessing promised to Jacob ; it is not reasonable that the generations of Jacob should grudge to Esau these great treasures and blessings of spiritual thought which have become the possession of mankind.

When Faith closes this chapter of a new age, there is another departure, and as can be seen it is that of psychical visions, and, of far-reaching spiritual revelations. It is out of Zion, by the prophet Isaiah that visions of salvation, restoration, a King, a Man, a Kingdom of God, and a Sufferer, that will include humanity, are seen. What Jeremiah saw was the downfall of all that was precious to Israel, a captivity, a restoration and the coming of the Spiritual Kingdom of Heaven. Ezekiel in the land of Captivity saw wonderful visions of God, and the restoration of the Temple and City of God. To the prophet Daniel, from the earth centre in Babylonia and Persia there was given wisdom and understanding, of men, nations and history, and what he saw was that all authority, dominion and power are received from God. Babel, Asshur, Babylon, Persia, Greece, Rome ; the nations arising out of Rome, animated by the same spirit, have all their times and seasons, but the Kingdom of Heaven is over all ; these pass away, but the Kingdom of Messiah will come, destroy them and continue for ever. These are the visions of Faith as related to the future of mankind. Ideals truly, but of a kind that surpasses the powers of reason. The thought is not that man by his own wisdom and power is going to bring about such glorious results ; it is that even when Jerusalem was a ruin, the Temple destroyed and the seed of Abraham in bondage in Babylonia, all this was foreseen and foreknown to God.

If, then, these are the truths taught in the Scriptures and it is now seen that their fulfilment is at hand ; is it unreasonable to conceive the thought that the same truths apply to the Mind of Man ; and to the race of mankind. It is in the light of the law of development that these truths become luminous. Faith at this stage does not claim to be Divine, the Spirit of God ; that destruction, desolation, captivity, are the necessary means to be used to bring about the realisation of the great truth that what is physical and psychical must pass away, lose power and dominion over men, so that in the future there may appear upon the earth a true righteous, good, gracious Man, who would reveal to them all that the Image of God means. How, in what Spirit, did God carry out this most wonderful work of Salvation from Adam to Cyrus ; and, prospectively from the Restoration of Israel to the end of this age ? It is Hosea the prophet that gives the answer ; it is all of Grace, in the spirit of mercy ; it is the problem of Divine faithfulness to marriage relations ; and, of repeated shameful adulteries on the part of the earthly carnal woman that had been chosen as His wife. The wise will understand what these things mean ; they will know that the ways and the works of the Lord are right, and may God give to all wise, just, good men wisdom to walk in His ways. Who is it that in this way of mercy saves those who have no desire to be saved ; and would prefer being left alone to enjoy the pleasures of sin ? It is the prophet Joel that gives the answer ; it is the Lord, the Holy One, the Judge, who is terrible in His judgments ; and yet, gracious beyond comprehension ; His beloved has degraded herself, become an adulteress and unclean in the sight of Heaven, but these are His promises to the restored one : "the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the Lord and shall water the valley of Shittim." . . . "Judah shall dwell for ever and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed ; for the Lord dwelleth in Zion." The vision of Amos is that of a prophet, a herdman, a shepherd, a saviour ; it is that of one upon whose shoulders there rests the troubles of all the nations ; it opens with the ominous sign of an earthquake that will destroy, and it ends with restoration, blessing, planting and

permanent settlement of the redeemed in their inheritance. It is the prophet Obadiah that foresees the end of the struggle between Esau and Jacob, Edom and Israel; Esau is judged and the race of Adam put to shame, the subtle Intellect is no longer permitted to range at will with power to destroy; earthly ethics is judged and condemned; there are many saviours come to Mount Zion, and the Kingdom and the dominion over the whole earth is the Lord's.

What has to be suggested about these prophetic utterances is that they are Ideals; in their nature they are psychical; they are intuitions of Faith; they come from Heaven; they reach the Earth; they are meant for all the nations, and for all men; and to limit them to Judah and Israel would be to sin against light and truth; it would be an intellectual error of the gravest kind, because, the Spirit that is in them is unlimited, it extends to mankind. What Faith points out in connection with the prophetic utterances is, that they are an extension of the promise made to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." The next series of prophets continue the revelation, by Faith, but there is a subtle change of thought; there is development; the morning of Ideals is past; it is the empiric man that is trying to find his way to the Temple, the City and the Kingdom of God. Israel stands for Heaven and salvation; Nineveh stands for Earth and destruction; but, it is not the will of God that Nineveh shall be left in its wickedness to go onward to perdition. It is the privilege, the duty, of Israel to carry the message of mercy and judgment to Nineveh and mankind; and, if Israel is animated by the Spirit of the Lord, then it will be a joy for Israel to carry the light of truth and the joy of salvation to doomed Nineveh. Israel, as represented by Jonah, fails in its mission to the world; what Israel desires is not that Nineveh shall be saved, but that Nineveh and the world shall be subdued and serve Israel. It is God's will that all men should know the truth and be saved; it is Israel's will that the Kingdom of God, light, life and salvation, be restricted to those who possess the inheritance of Heaven. These appear to be the facts at the root of this story; what arises out of the facts is that the prophet fails in his mission; he flees from the presence of God; he takes his own way; he attempts to go West instead of East; and the powers of Heaven, the earth and the sea combine to

frustrate his purpose. The man is cast into the sea in its raging, into the nations and their turmoil ; he finds himself in "the belly of hell" and an outcast from God's temple ; he has obeyed lying vanities and in doing so he has forsaken the source of mercy. Salvation is not of Israel, or of any creed or nation ; it is not derived from intellectual theories or dogmas ; it is by Faith alone that men learn this greatest of truths "Salvation is of the Lord." What are the results that follow from this strange story, parable, sign ? Is it not this awful truth, the sin of disobedience means death ; that death means the grave, the sea, hell ; that Israel had failed, and would again fail in Judaism, in carrying out the Divine Purpose of Grace, therefore, for three ages the doom of Israel after the flesh is rejection and judgment. When the day of repentance and obedience comes then Israel shall be saved, and become the means of grace and mercy to mankind. This is a form of truth that goes deeper than Jonah and Israel ; it is a sign as related to the Man that represents spiritual Israel ; because, this sin of disobedience in its results, closes in upon Him also ; as Man, and the Saviour of mankind, it means for Him rejection, death, the grave and hell. What has to be remembered here is, that a prophetic sign is given as warning, and, as a prophetic vision it is seen by Faith. This is the germ empiric in the age empiric ; it is the Spirit of the Lord revealing a great truth that is in its nature universal ; it is Israel and Jonah ; it is Judah and Jesus Christ ; it is a message to every disobedient son of Adam ; and, it is a truth that can be applied to all nations. It is not that judgment will prevail against mercy, but that mercy shall prevail against judgment ; it is Faith being overheard as saying, this is what Mercy means ; it is saving the ignorant, the innocent, the ready to perish, and, rebuking those who think they know better, who are angry because their gourds which grow up in a night, and perish in a night, are withered by the scorching sun of God's judgments.

The conception that arises in the study of this portion of the Bible is that this stage of spiritual development is a very critical one. Faith finds that the Divine Purpose of Grace, as applied to mankind, is being thwarted, kept back, perverted by those who as a people, nation and Kingdom, had enjoyed spiritual privileges which no other nation on earth possessed. Of course this is all foreseen and fore-known, but it is necessary to call attention to the fact at

this stage where the spiritual Intellect may be said to begin to try to get a hold upon what it claims as its inheritance. It is the old old story of Adam and his rights, of Esau and the birthright, of law and grace, of the firstborn, the natural, and the second born, the spiritual ; it is man as selfish, self-seeking and self-asserting, and the Spirit of God by the way of Faith, revealing more fully the way of salvation by Grace. Such manifestations on the part of Israel do not hinder the operations of Faith ; the disobedience of man prepares the way for the coming of a prophet who is like God, Micah, and his mission is to reveal to men that the Christ, the Saviour, would be born in Bethlehem and become the Conqueror over the powers of evil and the Fulfiller of the Promises of God. The prophet Nahum has a message for Nineveh, as representing the great world, of judgment ; but for the people of God there are tidings of peace and blessing. The message of Faith by Habakkuk is, that although the wicked are reigning in great power and glory ; there is a Wrestler able to overthrow all the powers of evil, and beyond the troubles that are earthly, the Lord will come as King in His Kingdom. What Zephaniah may be represented as revealing in his message to the world is that men are not to judge by their experiences ; there are secrets known to Faith which the Intellect of man does not comprehend ; there are mysteries of evil and good, and the day will come when evil will be exposed, judged and condemned ; and what is good will be restored and built up under conditions of love, joy and singing. The Message of Faith by Haggai the prophet is that the Temple of God is founded upon truth not upon physical stones ; it is truth that is the harbinger of joy ; salvation is an eternal feast ; and those who build on Truth and Righteousness will shake the kingdoms of earth and bring into conscious existence the Kingdom of God. In these revelations there can be found a definite order of development that is in harmony with Nature and the Beatitudes. The message of Faith by Zechariah the prophet points in this direction ; it is an appeal to the memory ; to God's memory as related to His people ; and to man's memory, as the receiver of the Grace of God in the past, the present and the future. It is Divine Grace in the Christ, that lives for ever ; He is the High Priest, the Intercessor in Heaven. He is the Saviour from sin, that power which is evil only and ever destructive. It

is Christ that intervenes to frustrate the powers of evil ; that opposes Satan and casts him out ; and that cleanses the soul, the temple, in which He would dwell. When Satan is cast out then there is light and joy, the darkness is dispelled, the soul is cleansed and Grace is regnant. Evil is an awful fact ; but, this is a truth to be remembered ; it is limited, it can be measured, but wherever it dwells there confusion is found ; there disease, disorder, disintegration and death work out their perverted lawless results. Faith calls special attention to the Priest-King on whose head there are many crowns ; it is the Lord of Grace alone that is to be adored in His Holy Temple, and, in His Presence there is no room for self-glorying. He is the true Eternal Sacrifice for the sin of mankind ; and, apart from Him all forms of worship are idolatrous. He is King and Conqueror, Fountain of Blessing and Water of Life. He shall reign as King over the whole earth and in Him all nations will find blessing, harmony, peace and unity. The message of Faith through Malachi the prophet, is that He is coming soon ; that messengers have been preparing His way ; the watchers are looking for the daybreak of a new age, and when He appears, there will be Light, healing, sunshine, and peace.

What may be worthy of notice in connection with these Visions of Faith is that in the empiric age, in the spiritual world, there is a definite beginning in the realm of Persia ; and, it is from this place that the development in the Restoration arises. What this means is that in Babylon and Persia men will find what is equivalent to the Mind of humanity. There is a division of the river of life into two branches, the natural flowing onward toward Greece and Rome ; the spiritual is kept within the narrow banks of Judaism, and the Jewish State, with a definite purpose in view, that the purposes of God in Grace may be fulfilled in the Incarnation, and the Coming of the Lord Jesus Christ to fulfil, and sum up, the history of Grace in Him as the promised Seed, the Saviour, the Conqueror of evil. In the Generations of Genesis there is a summation and incarnation of Faith in Abraham ; what is looked for in Jesus Christ is that He will fulfil the promises given to Abraham ; the Hope cherished by Isaac and his generations, as revealed in Israel ; and reward the Patience of Patriarchs and Prophets in all past ages. All this, it is expected, is to be fulfilled in the Christ,

in the Spirit of gracious Love, and the question ripe for solution is whether the Lord Jesus Christ fulfils the Scriptures, as the Ideal, as the Son, and the Image of God ; and, whether He has been pleased to give to men such a Revelation of Himself, His thoughts, words and works as will confirm this expectation of His true, faithful, devout disciples. The four Gospels, it is conceived, fulfil this Hope cherished by the faithful ; they are familiar with the truths revealed in the Gospels ; they can see that as a Teacher, a Prophet, He has no equal ; that as a Priest, a Healer, He reconciles Heaven and Earth, God and man ; that as a Ruler there are no rulers, kings, emperors to be compared with Him, if men would study His laws and obey His Will. It is the fourth Gospel that crowns Him as Lord and God, because in it the claim is made on His behalf that He is the Creator of all things ; the Light of all truth ; the Life of all that lives, the Eternal Sacrifice for Sin ; the Firstborn from the dead, and the Giver of His Own Holy Spirit to all those who put their trust in Him. It is little wonder that carnal, sinful Adamic, self-asserting intellectualists, will not study, perceive, receive and conceive, such thoughts ; they do not wish to give up their independence, their inheritance in Adam, all their earthly possessions which they consider to be of real value. They prefer to recognise the rights that come to them through their moral and ethical birthright ; in plain terms they prize what is earthly above what is heavenly, failing to understand that all such rights have been forfeited and lost. What is very strange and not easily understood, is that the race of Adam is so beguiled by the sinful Intellect, that there is an apparent unfitness to recognise the truth ; that, whether they know it, or not, mankind is, and will continue for a time to be, under the Constitutional government of Grace ; it is in the blood of the race ; it is in the environment in which they live, breathe, think and act. If this were not so there would not be mercy or grace for sinners ; there would be no light of truth and no life of love ; moral law would not speak to men in the language of Sinai, as judgment tempered by mercy ; the criminal would stand at the bar of judgment before the Righteous Judge, and, apart from Grace, there could not be forgiveness, reconciliation and peace. What this means is not that men are called to study this aspect of Divine Truth ; it is the suggestion that no matter how far

men go back in their thoughts, in the realm of revelation, God is more than Creator ; He is Divine Grace in Mercy, the Heavenly Father ; this truth is involved in Creation, in Man, in Mankind, and in the Bible ; and the Manifestation of this truth, after ages of development, is made known to men in, and through, the Lord Jesus Christ, the Son of God, the Saviour of Mankind.

From the standpoint of Faith, it is conceived that the Lord Jesus Christ sums up the empiric age of mankind ; and, He is the Source from Whence the spiritual age is derived. The unique person in the Book of Genesis, as a link joining two ages, is Abraham ; the Man that is involved in all ages, and specially links the empiric and spiritual worlds together, is the Lord Jesus Christ. What is conceived to be His Method of Development has been studied, and explained, from various standpoints ; here, it is Faith that points the way, with this thought in view that the Divine Purpose of God, in Grace, by the Lord Jesus Christ, is heavenly not earthly, of the Spirit of God not of the spirit of man ; that God's thoughts are not to be compared with men's thoughts ; they are high as the heavens above the earth ; and it is an impertinence for men to think that they can change, or limit, them. Every student of history knows that the beginning of the Christian age is notable ; it creates a division into B.C. and A.D. ; it is central in history transcending the Call of Abraham ; the world of heathendom and darkness and the world of Faith and development. The Cause, and the Source, of the Christian age is Jesus Christ ; and, as explained in the New Testament, the Power bringing about the change, is the Holy Spirit of Christ coming down from Heaven after His Ascension and entering into, moving, teaching, and using His disciples. Faith can say of this movement that it is Heaven come down to Earth ; it is the Christ Spirit in Grace, that is Eternal, entering into mankind for regeneration, salvation, redemption and restoration. What Faith perceives is that this new age repeats, enlarges upon and fulfils similar revelations in the past ; it is like unto, and can be compared with, the generation of the Heavens and the Earth ; the generations of Adam in Enoch ; the generations of Noah and Salvation ; and the generations of the Sons of Noah and the inheritances given to them upon the earth. Shem and Terah in their generations are as sign posts upon the way ; what they

suggest is that man's greatest want is to know the Name and Nature of God, and all that is implied in these words ; and, to obey, seek for, try to find the Kingdom of God, the Inheritance undefiled and the City built upon eternal foundations. The Heavens of Faith, and the wisdom of this world, are to be found in the generations of Ishmael. The man Isaac, the heir of all the promises is a son of Adam, and his generations in the womb of time are in chronic antagonism ; they represent the awful problem of good and evil. The generations of Esau tell men in what way the subtle powers of evil reduced the children of Faith to physical and carnal bondage ; in what way the spirit and the flesh were kept in opposition, and the spirit brought into bondage. The generations of Jacob are very complex, but what they indicate is that the firstborn, Reuben, sinned and lost the birthright ; that a son of love dwelt in the tents of Jacob, the Eternal, the well-beloved son ; that Judah was a means of grace, as much, and more, of warning than for imitation ; and that the whole mystery of salvation and redemption was involved in Joseph, in his state of humiliation and in his exaltation to reign over Egypt. As explained, the Bible from Exodus to Malachi is the fulfilment in history of the germs found in Genesis. Exodus and the Desert fulfil the generations of Ishmael. The Conquest, the Commonwealth and the Kingdom the generations of Isaac. The Chronicles to the Song of Solomon, the generations of Esau. And the prophets, Isaiah to Malachi, and the Gospels the generations of Jacob. The reserve here is that the exaltation of Joseph falls in with the exaltation of Jesus Christ and the coming of His Holy Spirit at Pentecost. If this order of development is understood, then the Vision of Faith can be carried forward into the new spiritual age in which the Spirit of Christ is regnant.

What Faith suggests here is careful study of the order of development, as spiritual and as involved in history. The Heavens and the Earth are once more brought into spiritual relations ; it pleased the Lord Jesus Christ to send down upon, and into, men, His Holy Spirit, for this end, the spiritual regeneration of mankind. Here limitation by men is impossible ; the Spirit came germinally into the Jewish disciples, but, in due time the Spirit of Grace was involved into Samaritans, Syrians, Greeks, Romans, into all nations, and the end must be the regeneration of mankind. It is

hardly necessary to point out that the child of this union was an Ishmael in spirit ; he lived in Judaism ; and, wherever the Gospel was carried, the result was strife, opposition, wrangling ; a repetition of Egypt and the Desert. Acts is the spiritual Exodus ; Romans is the spiritual Leviticus ; I. Corinthians is the spiritual Numbers ; and II. Corinthians is the spiritual Deuteronomy. The next series are like unto the generations of Isaac, thus : the epistle to the Galatians is the spiritual Conquest of Christianity over Judaism ; the letter to the Ephesians is like unto the spiritual inheritance possessed by the followers of Christ ; Philippians is a spiritual Commonwealth ; and, Colossians is the Kingdom of Heaven in which Jesus Christ reigns in glory, the Image of God, the Creator, the All in all as the eternal Son. Here also generations of Esau are to be found as dealing with a world of spiritual empiricism ; a Church visible as related to this world. The epistles to the Thessalonians speak of the spiritual conflict as related to men, conditions of life, a man of sin, and the problems of life, death, the resurrection and eternal life ; the epistles to Timothy teach Christians what the Christian life ought to be in spirit and truth, in conformity with the Will of Christ ; the epistle to Titus is more advanced, it is for spiritual counsel to teachers, preachers and workers ; and the epistle to Philemon, in the very spirit of grace and love, expresses what a family, a Church, many Churches, the whole Church of the redeemed ought to be. The generations of Jacob, of the Kingdom of Christ, is represented in the epistle to the Hebrews, as that of Faith, of the past, and as all inclusive ; the epistle of James is the ripe fruits of Mosaism and Judaism, of faith and works, of law and grace, of good and evil ; the epistles of Peter sum up the Christian empiric conception of the Kingdom of Christ, as a spiritual organisation ; and, the epistles of John carry the thoughts into the land of Light, Life, Grace and Love into the great universe of thought where the Lord Jesus Christ reigns, and shall reign until all His enemies are subdued under Him.

This line of thought may be carried forward into the Book of Revelation after laying to heart the warnings contained in the epistle to Jude. This Book is a great synthesis of history, past, present and future ; but, it may be limited in thought to Christian history, as the epitome, the germ, the spiritual synthesis of the age that sums up all the

ages. What Faith appears to suggest is that the Book contains a series of generations ; they differ in form from past generations, but when studied spiritually they conform to the same order of development. Faith sees the Lord Jesus Christ in His Glory ; He comes from Heaven and brings Heaven with Him ; Heaven enters into special relations with a Church, or Churches, that are earthly in spirit, and the result is, that of the generations of Ishmael ; as described in the letters to the seven Churches. The generations of Isaac are to be found in the second division ; in the vision in Heaven and the Book with Seals, which only the Lamb of God, the Lion of the tribe of Judah could open ; and, it is not difficult to see that there is a strong analogy existing between the Israel redeemed from Egypt and this vision. In the third division beginning with the great wonder in heaven, the Mother and the Man-Child, as contrasted with the terrible dragon, the beast, and that strange beast with two horns, there is the revelation in symbols of the terrible struggle between good and evil, Adam and Christ, Esau and Jacob, Edom and Israel, the Satan of evil and the Divine Spirit of Christ and Truth. The mystery is summed up in Babel, Babylon, and a spiritual Babylon that may be discerned as existing in Christendom. The generations of Jacob, as expressed in Joseph, Joshua, Daniel and Jesus Christ, bring into view the Christ exalted ; the Christ as Conqueror ; the Christ as Divine Wisdom ; and the Christ as Saviour the Eternal Son of the Heavenly Father.

Faith has, in this form of thought, by the law of development, tried to show in what way the Divine Spirit has carried out the Divine Purpose of Grace for the regeneration, salvation, redemption and restoration of mankind, as contained in the Bible. It is not to be expected that the mission of Faith is to enter into the arena of Christian empiric history ; but, it may be well to remember that Faith has watched over the germs, germinal ideals, empiric realities, and spiritual universal truths, that have become the possession of the Christian Church. Faith may be represented as saying to the wise men of this age, Is it not time to put away childish empiricism and awaken to spiritual universal truths ? What is the history of Christendom but a repetition in this age of all the ages of the past. Are the generations of Ishmael dead ? Did they not survive the birth of the Christian Church ? How could the Heavens

in the Christian religion enter into the Earth of Judea, Greece, Rome, the East, without producing conflict in the religious world ? What is the meaning of the antagonism between the Jews and Christians but the birth of a spiritual Ishmael ? What is the meaning of the inrush from the East of Magaism, Pantheism and Parseeism, but children of Ishmael causing strife and ill-will to prevent Isaac getting possession of the inheritance ? What is the meaning of Gnosticism, Platonism, Creedism, Ritualism and kindred sects ; are they not derived from Egypt, the Desert, Mosaism, the nation, the kingdom and the temple of Israel in psychic forms ? If the strife is about forms, are they not the children of Ishmael ? If they are about ideas and Ideals, are they not the generations of Isaac ? The strife with Ishmael may be summed up in dead and dying forms that pass away. The struggle in the generations of Isaac is more subtle, difficult to understand ; they are of the carnal Mind ; they cannot be reconciled ; they are all about Esau and Jacob, the Birthright and the Blessing, and of course the claimants have excellent reasons to prove that the possession is theirs. But can it be true that the generations of Esau have been found in Christendom ? What is the history of the Church of Rome if it is not a full revelation of Esauism, as the firstborn, claiming and possessing the earthly inheritance in the power of Rome, the glory of Greece, the ritual of Judaism, the inheritance of Mosaism ? The chair of the Pope is it not an emperor's throne ? The seats of the cardinals are they not the thrones of royal princes and dukes ? Do they not reign with great power and glory over nations, kings and peoples ? Poor Esau, miserable Adam, unhappy Edomites ; if ever a mistake was made more terrible, in its intellectual and spiritual perversion of truth, righteousness and grace than that system of thought and government known as the Papacy, men will wonder when they make the discovery. What about the generations of Jacob ; are they to be found in Christendom ? What Faith can assert is that the beloved Son has lived in His Father's Home ; He has had great and true dreams as related to the Kingdom of Heaven ; He has told His dreams to His carnal brethren, and in return they have hated and persecuted Him. If men care to ask about Reuben they will be told that he disgraced himself, and dishonoured his father in the bad days of old, and thus it is useless for him

to put in a claim for the birthright and the kingdom ; Judah is the ruler in the empiric world, and what he represents in the story of Christendom is the problem wise men can study with advantage. Judah and Judaism stand for the union of the powers, civil and religious, but specially religious with strong tendencies to Sadduceeism and Pharisaism. What Reformers, Puritans, Theologians, Ethical Teachers, and many others, in the age drawing to a close may ask themselves, with careful searchings of heart, is this, Can it be possible that in our ignorance, spiritual conceit and self-assertion, that in some sense or other not easily defined, we have sinned against our Divine Brother ; that we have brought Him to the Cross of Shame ; that we have been guilty of the death of His Witnesses, who may even at this hour be lying dead in the streets of Christendom ? Faith thinks that it is well to pause here, and not press this question home ; the empiric Intellect cannot deal with such subtle problems ; only the scientific Intellect ought to attempt the study of this very complex revelation of development ; and, in doing so it will always be well to invite the companionship of Faith, Hope, Patience and Divine Love.

This brief glance over the great realm of truth, over which Faith presides, will prove valuable if it brings home to men this thought, that after all the Intellect must take a subsidiary place ; a good servant, but as master over the house constitutionally unfit. Faith has no fault to find with the Intellect so long as it deals with matters that are within its own sphere of thought and action ; but, when it sets up a dictatorship, and sets up limits which are unreasonable, then it is necessary to reject a despotism that tends to destruction and death. Faith has the right to believe in God, to receive His promises, to ponder upon His ways, to think upon His Divine Purposes in Grace, but in all this Faith is following after the call of God and trying to comprehend His will. With the Intellect it is different, it lives in an earthly environment ; it is educated through the senses ; it is greatly limited in the region of the Mind ; it is ever comparing thoughts with thoughts ; it is empirically self-centred, thus it is absurd for the Intellect, in the limited empiric world, to give a judgment upon the Divine procedure in Grace. What this means is that man ought to realise to the full that as related to Being, the

Absolute, God, the One, the Intellect has no constitutional position whatever ; the limitation is absolute, and it is unreasonable to reason upon this subject. Further, while Faith is privileged to walk with the Son of God, and commune with His Spirit, as to past, present and future, the Intellect can only deal with what is past and present, but cannot deal with what is future, unrevealed and undeveloped. Subject to revelation and development, the Intellect may, if there is understanding of the ways of God, and a measure of Faith cherished, try to conceive the forms in which development takes place. This is permissible, but it means that the man recognises his limitations ; is prepared to confess ignorance ; is willing to be instructed and guided, and to renounce his own reasonings if they do not fit in with the developments that arise. In plain words the Intellect is limited as to Being ; and, as to the future, limited as to Becoming. It is the empiric Intellect that has to lay this to heart in the future ; in a limited sense the scientific Intellect has, in a measure, seen these limitations, and it may be is trying to keep within reasonable bounds.

For the purpose of making this plain to homely people it will not be out of place to indicate the lines of thought upon which physical scientific thinkers and workers operate. They have renounced metaphysics, origins, a First Cause, and they say let us be practical and deal with what can be seen, handled, reduced to thought, compared, placed in order, related and correlated by causes and effects. There is a physical world, upon this point all sane men agree ; let us study this world with the greatest care by the inductive method, and then we will know the constitution of matter and of energy. Briefly, what the chemist finds is that he can analyse all forms of matter into about 70 elemental forms which are known by differences of weight, and in other ways ; and what he has discovered is that the keener the analyses the greater the number of the elements known. The chemist hands over these elemental forms of matter to the spectrum analyst ; he, by means of heat and light, dissolves the elements, and the light passing through a prism is seen in coloured rays upon a spectrum. Assume that all the elements were dissolved in this way what might be expected is that the spectrum, with all its colours would be seen as the result of this form of analysis. What really takes place is much more wonderful, these rays

of light form, not an octave of colours only, but there are octaves above and below the coloured octave that are invisible ; and yet it can be proved that they actually exist. These rays, or lines, differ in their angle of refraction and the rate of motion at which they move. All this being true, and capable of demonstration, it follows that light, heat and rays of motion, are a manifestation of order and of law, a realm within which the Intellect of man may revel with delight. The spectrum analyst having realised these truths, finds that in this realm of experimental science he has discovered differences and relations innumerable, but he cannot define light, heat, or motion, and thus the most subtle problems of the physical world are handed over to the physicist that he may find out what can be known about energy and motion. His reply is that he can discover a cycle, a sevenfold form in which energy is said to be correlated ; heat may be changed into light ; light may be changed into electricity, magnetism and other modes of motion ; but the most mysterious and wonderful thing in connection with these is that they are governed by a law of conservation, which means this, that power, energy, force, is never lost ; if it came out of a fountain of eternal energy to that fountain, or ocean, it returns. Perhaps, one of the most interesting experiments attempted by a physicist is that of the analysis of a ray, a current, of electricity ; it is said that the analysis took place, the ray was dissolved into three rays, one magnetic, one electric, and one that could not be deflected to right or left, it moved straight forward and pierced iron as light passes through a pane of glass. This is something like the work of the scientific Intellect in the realm of matter and energy ; that last ray is the symbol of power, Force. The man whose soul is open to receive new revelations of truth accepts these facts upon the authority of men who love truth ; the scientists may say that what they have discovered is a principle of Force or energy ; what Faith may say, reverently, if you could only have followed that ray that could not be deflected, would you not have been in the Presence of the Almighty, the Creator in Whom all things consist ?

These remarks upon the physical world are limited to all that is inorganic ; there is another physical realm known as the living and the organic ; in its nature it is conceived to be higher than matter and energy. The realm of organic

Life is empiric fact ; it extends from monad germs upward through all living forms ; there is an order of development discerned throughout the realm and the highest is that of the body of man. To the scientific Intellect life is known by its conditions, manifestations and relations ; and those who study what is living find that they have to leave the inorganic realm and classify their labours in new branches of science. The Biologist studies the manifestations of life from germs that contain life, and what they discover is that every form of life is individual ; it grows under varied conditions ; it takes organic forms ; it follow a cycle of development ; and it reproduces new germs after its kind. The Anatomist deals more particularly with the individual organs of the body classifying them as to their structure and their relations to each other. The Morphologist, generally enters the wider field of all forms of organs, of all kinds of creatures, and, in this way the extent, the variety, the adaptability, the utility, and the general relations of the realm are known. The Physiologist makes the functions of organs his study, and what he discovers is that conformity to organic laws means health ; but, when there is a departure from what is normal, right, orderly, lawful, the results are disease, disorder, degradation and death. These divisions, and subdivisions of the realm of life have been fully and widely studied, classified and set in order ; deductive theories about such matters are out of place ; where law reigns the empiric intellect is not permitted to enter ; the age of theorising about such matters is past. All this work may be thought of as analytical in its nature ; the reverse order of thought may be followed and the synthetical result is the reduction of all life to germs, or to a primordial germ, from which all forms of germs have been derived. This is something like what scientific knowledge means ; it begins with force or energy ; it developes into a marvellous realm of related conditions ; it is resolved back into Force ; and all that is physical as inorganic, must find its true place in this great circle of thought. As with Force so with Life it is a germ, many germs, development ; the circle turns again toward the source and that which exists in the germ is named Life. The scientific Intellect cannot find that these principles are identical, that Life is derived from Force ; the conception is that they are correlated ; they may co-exist, but their methods are so different, that unity of

Principle is not conceived to be in harmony with reason. Upon these points the scientific Intellect has been particularly careful to avoid theorising. From time to time clever thinkers try to astonish their wiser brethren by declaring that they have actually produced the living germ, or at least protoplasm, out of which life is supposed to arise ; but, the proof is not forthcoming, and so their theories are considered to be of little value. The really critical point here is not in the manifestation of life in protoplasm or in germs ; it is this, how are they going to prove that the two principles are not co-existent ; in other words, if they co-exist then life would become manifest when, and where, the necessary conditions were found. This does not appear to be a problem which the scientific Intellect can solve ; it is rooted in metaphysics, and the discovery of true related conditions is very doubtful. Perhaps, Faith might throw a little light upon the subject by the way of analogy ; the visible creation of Force and matter is a revelation of the Power and Wisdom of the Almighty God ; but this, being in its constitution unitary, of one nature, it would follow that comparison is not reasonable ; but, when Life enters into, permeates, and builds up, from germs, forms that are alive, organic individuals, then a marriage union of the most wonderful kind has taken place ; Heaven has come down to Earth, and the noblest fruit of the union is the body of man, a form said to be divine, in a sense, in the image of God.

What may be said to be gained from the study of physical nature is that it has supplied forms from whence, thoughts can be derived. As Faith would be inclined to say, the physical creation is a preparation ; it is preparing a body within which a spirit, a child of the Eternal Spirit might dwell in safety and therein be trained, educated and made fit to live an independent individual life, in harmony with its environment. Force is a power that can be known, it is unconscious power. Spirit is a power that knows, it developes from the unconscious state, becomes semi-consciousness, attains to consciousness. Spirit knows ; it knows that it knows ; it knows what it knows. In man's constitution it is central ; it is acted upon by sensation ; it reacts upon its environment by the special senses ; it perceives, receives and conceives sensations and translates them into thoughts, ideas. It is the great analyser ; it can

compare what is analysed ; it can discern truth ; it can resolve truth into an ideal spectrum of things and thoughts, visible and invisible ; it is essential spirit existing and making itself manifest under many correlated conditions ; it is not an isolated self-created spirit, but like Force it is subject to the law of conservation. Is this science, or is it metaphysics ? It is recognising that the order in the physical world can be applied, in thought, to the world psychical ; it is laying hold of all the knowledge that can be obtained about the body, the nerves, the brain, the special sense organs, perceptions, conceptions, ideas, trains of thought and scientific results. It is taking into consideration the fact that, wedded to the spirit, there is an organic Mind, that is conceived as containing all the knowledge gained by the spirit, in every way, and from all sources. The organic body of man is very wonderful ; but this organised spiritual body is so strange, amazing, transcendently wonderful, that men have utterly failed to conceive what it can be like. Faith smiles, and says, it is like the Mind that is involved in universal nature ; it is, in an indefinable way, like unto the Mind of God ; it is heaven, earth, and hell ; it is angel and devil ; it is light inexplicable, and it is darkness interminable ; it ought to reflect the image of God ; and man goes on his way without thought, exercising himself about the many trifles that are earthly, worrying himself to death about what is of little value, never, even in his dreams trying to realise what a possession, an inheritance, is within his reach. There is a tendency in human thought to limit the psychical, the spiritual world, and to glorify the intellectual world in which men delight to live. If the physical body exists for the spiritual man, then the Intellect is not above the spiritual ; it is the useful servant ; it is like unto Shem among the generations ; its mission is to find out all that God's Name means and to discover the Nature of God, as revealed in His works and in His Word.

The facts about the Intellect and the Moral nature of man are that the former is used to find out, not what God is as Being, but How God has been pleased to reveal Himself. His Thoughts, Words, Works, in Nature, Man and in the Divine Revelation of Grace. The empiric Intellect, as suggested, has failed to apprehend the thought that this is its true mission ; the scientific Intellect has found out the

better way ; but it has not as yet advanced far enough to see that the light of Faith is necessary to make the way of Science plain. Men are not likely to despise the power of Intellect ; by it they attain supremacy over the lower creation ; but every man who reflects upon his own thoughts, his conscious will, feels instinctively that the will, the spirit, directs the Intellect in its operations. This is not suggesting that the spirit is not under the subtle influence of the Intellect ; it is the simple matter of fact that the man may be the slave of desire, appetite, passion and pleasure, and may not wish to use the Intellect to gain true knowledge. The power of Intellect is a divine gift of the highest value ; it would be utter folly to despise such an endowment ; such an attitude of thought would be disgraceful for the simple reason that it would mean this, the decision of a man never to try to attain to manhood ; it would be in the worst sense despising the birthright, not of Grace only, but of knowledge and morality. In this age the danger is not so great of neglecting intellectual culture, it is the perverting of it into ignoble and self-seeking glorification. The Intellect is a definite power ; it can be separated from the Mind on the one side and morals on the other ; what it knows and does can be analysed into true thoughts and relations ; it is like unto a great spiritual spectrum of light, truth and beauty ; and it has subtle powers that surpass the physical forces. True, this intellectual realm is like unto the physical world in this sense ; it developes in due order and becomes a great realm of truth ; and it can be synthesised backward, as it were, until it takes the form of spiritual electric power ; it can be even at this stage reduced to three rays and the central one points direct to the Throne of God. The Intellect is a great builder, it can out of a chaos create a cosmos ; and what may be still more wonderful it can destroy a cosmos and turn it into a chaos. What is the Mind of man but a spiritual cosmos, a marvellous creation of the Spirit of God ; permit seven devils to revel in that sacred temple and the results will be brutality and insanity. The legitimate use of the Intellect is that of ever enquiring into the Name and Nature of God, as revealed so fully in Nature, Man, Mankind, and in the Scriptures. The failure of the Intellect has been found in this, it seeks after the glory of self, it is self-centred and self-asserting, and thus the results are darkness and not light, disease and disorder and

not health and life. What should fascinate man is the desire to know How God thinks, acts, and builds up the realm of truth and righteousness on these lines ; this would be like Heaven, because it would be like God. The Moral nature of man, in scientific study, has to be studied apart from the Intellect as a separate definite realm of thought ; the analogy is that of Force and Life, as physical ; the principles are different and the realms are different, yet they become one, as husband and wife are one. It is not the supreme interest of the moral nature to be overcharged with intellectual questions ; it is Life that is the ideal in the study of the moral body ; it is, WHO is the author of life, of personality, of duty, obligation, of truth and righteousness ? What the Moral nature requires is not so much education, books, preparation, but a true compass, a chart, a chronometer, and the light of the sun. The moral man, it is conceived, has attained to manhood ; he may be mate, or man before the mast, but about this there is no dubiety, the Captain must be obeyed ; from this law there can be no discharge. If mate, or man, disobeys orders this is mutiny, revolt, rebellion ; it is the opposition of wills ; it is definite authority rejected by one who asserts his own will. This truth can be illustrated in many ways ; it is the old old story of Eden and the Fall ; it is the experience of all who take their own way and disobey parents or teachers ; it is written in blood in the history of mankind ; it is the evil spirit that is raging everywhere at the present time. Our captains are as rebels against their King ; officers will not obey their captains ; and the man before the mast is ready to put the captain in irons, take command, and steer, to a heavenly port, but, in reality to destruction, shipwreck and death. What this new age requires is not such men intellectually or morally, but scientific thinkers who know what law means ; men who fear God, who know what duty means, and are prepared to obey their Captain, and their Saviour, even though it may mean the opposition of worldly men, persecution and death.

This is only a glance over the field of thought that has opened up to view as seen by the scientific Intellect, and as conceived by Philosophy in these days. Those who are familiar with modern thought ought not to find difficulty in following the pathway that has been taken to indicate the spiritual position. What appears to be clear is that in

the physical world there is light ; in the psychical world of the Mind of Man there is darkness ; in the Moral world there is chaos, and the rulers over mankind are at their wits end to know what to think, say, or do, to bring peace and blessing to the world. Here, to follow out the metaphor of the ship ; it is time " to drop the pilot," or the many pilots who say they know all about the ship and the voyage, the chronometer, the chart and the compass. What this means is that the day of empiric theology is past ; dogmas of the faith are out of date ; and, what the world requires is a universal religion, that will include all religions, as the means of blessing to mankind. This does not mean that the Christian religion is out of date ; or that something new is going to take its place ; it does mean that as related to the Bible, to the Realm of Grace, the scientific Intellect has a suggestion to offer to thoughtful men, which may be conceived as following the order of development known to exist in the physical world. It means that the Bible requires to be studied, not critically, textually or theologically ; but as the Word of God, a cosmos of truth derived from the First Cause ; revealed in germs, developed in order psychically, empirically and spiritually. If the Bible is a living organic work, then men might expect, in the light of science, that such a development has taken place, and that the order can be studied. This conception has been outlined in the Visions of Faith ; here the central position will be explained, and those who are interested in this deeply-interesting study will be able to find their way to the City of God and the Kingdom of Heaven.

The figures of thought, a ship, a family, a state, a Church, can be followed to indicate the facts that underlie such symbols. The Captain, the Son over the House of God, the King, the High Priest, will not take the command over those who are rebels in spirit. He will not enter into discussion with every man who thinks he is wiser than his Captain ; or, with those who may assert that their religions are quite equal if not superior to the Christian Religion. This is the common way of the empiric religions, but when the Christ, the Son of God, speaks, then it is meet that all other men remain silent. If any one may be supposed to know the Will of the Heaven-Father it is His Son ; and, the very least that men can do is to listen with reverence to His Words. For satisfactory reasons, it is well to limit this

enquiry to the utterances of Jesus Christ as found in the Beatitudes, the Sermon on the Mount ; here He begins to teach men the great truths of the Kingdom of Heaven, that is, of the laws which are to guide those who see, and enter this Kingdom. It is remarkable, and full of meaning, that there is no questioning about the past ; man's fallen condition ; other religions ; Judaism or Ethicism ; they exist ; they are known, but they do not count ; they are all, as it were, under the Curse of sin, in thralldom to the devil of self-assertion. It is as if He said, Let those who wish to be loyal to Me drop all such discussions ; they are not profitable ; they are empiric ; they are chaotic ; they are Adamic ; the world is wearied out with what is unspiritual and without fruit, therefore leave them alone and learn something about the better way, the way of Blessing that leads to the City of God and the Kingdom of Heaven.

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." What this means is that the Adamic man, no matter how wealthy he may consider himself to be, is, in reality, a spiritual bankrupt ; in himself, and in his earthly possessions, there are no spiritual blessings ; the man must be born again to see the blessed Kingdom ; and just as new-born babes have no riches, so it is that by regeneration in Jesus Christ life begins in poverty, but the promised inheritance in Him is Eternal Life and Heaven.

2. "Blessed are they that mourn ; for they shall be comforted." The thought here is self-renunciation, penitence, sorrow, because the past has been dead and unfruitful spiritually ; this is new life as in a state of germination, it is rising above the cold damp dead earth and seeking for sunshine and comfort in a new world.

3. "Blessed are the meek ; for they shall inherit the earth." Here the conception is meekness, patience, teachableness, spirit power, a promised inheritance ; it suggests the thought that this child of grace can enter into possession of that most valuable inheritance a living earthly body, and a heavenly Mind.

4. "Blessed are they that hunger and thirst after righteousness ; for they shall be filled." In other words, it is a blessed condition to have spiritual instincts, desires, aspirations and intuitive inspirations ; this is far more than inheriting the earth ; it is extending the vision to heaven, and the heaven of heavens ; it is being taught how to glorify

God ; to be filled with the knowledge of God ; to inspire God by the Spirit of Christ ; and to enjoy all that is implied in this universal blessing of Divine Love.

5. "Blessed are the Merciful ; for they shall obtain mercy." Here the method of thought is changed ; this child of God is now a conscious son ; a brother among many brethren ; a pilgrim on the way home mixing in the world with all kinds of men ; what he has to remember is that retaliation is dead ; that mercy is divine ; and, that having been forgiven so much, it is the very life blood of grace to forgive and to give. Here the empiric Intellect, wearied out with all these ideals, is ready to cry out, Have done with these impossible conditions of life, do you not see, and understand, that such conceptions are out of place in this everyday world ? To which the scientific Intellect replies, "pray be patient, do not be so rude, try to understand that the Master is uttering ideal conceptions, because, in their nature they are scientific, what is, what ought to be, and what men must become, if they are to be like God and live in harmony with His will."

6. "Blessed are the pure in heart ; for they shall see God." The Blessing upon the merciful, as can be seen, is found in the realm of the Intellect, perhaps this was why the empiric Intellect was unable to restrain itself, and failed to understand what is Divine. Here the development is to the moral realm ; it is that of the man merciful and pure of heart and soul, and the Vision in Grace, that is revealed to him. The thought is not the rule of life by mercy, and How the Christian is to walk therein ; it is the conscious man, as a person, looking up and seeing in the Heavens, the Personal God, the Creator, and the Redeemer of His people. It is, if the thought is permissible, the man passing by the Intellect as empiric and scientific ; it is the beatific vision where reasoning is at an end ; it is the ultimate syntheses of human thought ; it is the Face of God where all is light, life, love and blessing.

7. "Blessed are the peacemakers ; for they shall be called sons of God." The development here is into the seventh heaven of Grace ; the man is no longer a man only ; he has become a son of God, a brother to the Lord Jesus Christ, and the brother of all men and women of every condition and position in life, who love God and try to do His will. This is what the Scriptures mean by the Name,

Heavens ; it is the Descent, the Incarnation of Grace, into this world ; it is what is typified in Faith and Abraham ; it is that mystery of mysteries, the Incarnation of God, as Saviour, in His Beloved Son, the Lord Jesus Christ.

8. "Blessed are they which are persecuted for righteousness' sake ; for theirs is the kingdom of heaven." This is conceived to be the position of the Blessed life as state and condition ; it is not earthly happiness that abides not ; it is Heaven as rejoicing over this fallen miserable earth and all its glories ; it is being full of joy and gladness because the Heavens of Grace and Sacrifice are regnant in the soul. This blessing makes the octave in the music of the Heavens ; these synchronise with the germs and generations in the Book of Genesis ; they are found in the psychical, the empirical, and the spiritual divisions of the Bible. Wherever the scientific Intellect turns, in the reverent study of God's Word, the same music is found everywhere ; the same law of development is followed ; and this is what is meant by the thought of finding a spiritual cosmos of the realm of Grace, and of the reconciliation of the Heavens and the Earth through the Divine Sacrifice for Sin.

This summation, this syntheses of the life of Grace, is not to be conceived as a new revelation ; it means that at last the Man promised and long expected has come, who will teach men the truth of God, not empirically but in true scientific order. What He expresses, in a few short sentences, is what men had been groping after in all past ages ; the Son has revealed His Father's will as related to the Divine Purpose of Grace for the salvation of mankind. What He says is not that Nature, Law, Ritual or Works will save any man ; but, that it is a new life of Grace, a new birth, a new nature, a new being and becoming in Jesus Christ the Saviour, the Son of God, the Sacrifice that atones for sin and brings about reconciliation and peace between the Heavens and the earth. A child can see, and understand, that temptation is dangerous ; that obedience to God's Will is right ; and, if a man is beguiled and chooses what is beautiful and pleasant, with promises of open eyes and wisdom ; it is not well to listen to the tempter and disobey God, because this means rebellion, loss of home and privileges, and being cast out into the world. This is utter spiritual poverty because man being what he is, it is impossible that the far country and the companionship of the

degraded will satisfy his wants. Man too lightly esteemed his spiritual birthright ; he tried to grasp the shadow and lost the substance. Even a child knows that repentance and sorrow for evil done is reasonable ; and if a child, or man, makes confession, and seeks after reconciliation, it is possible to find peace with God, and in spirit to walk with Him and be comforted. The wicked man follows the way that leads to destruction ; the good man, by grace, being meek of heart, he is taught the will of God and is saved in the evil day. Those who are saved by Grace need to be specially careful that they live wisely, abstemiously, because if they fail, who are examples for good, it not this an opportunity for the baser sort of men to gloat over the frailties and follies of those they fear rather than love. What may be expected from base men is base deeds, and, the result will be confusion, cruelty and every form of evil. All these things children can see, and understand ; instinctively they are led to think that behind all names, in their own nature, there God and truth are to be found. Life even to children is the pursuit after what is good and beautiful, there is a possession to be possessed ; a journey to be travelled ; a city to be reached, and a Kingdom to be enjoyed that is glorious beyond description, where the King reigns in splendour and all His subjects are happy. This is what fairyland means ; it is the ideal pilgrim journey ; it is childhood with the eyes of Faith, led onward, on a pleasant journey under the protecting care of that most amiable guide, Mr. Greatheart.

To the youth the pilgrimage of life is perceived under different forms. FAITH is still quite as real ; but what about that mysterious conflict between Heaven and Earth, thoughts psychical and things physical ; what is the meaning of HOPE for the future when there is duality everywhere ; when the things earthly have special attractions and are so near ; and the things heavenly appear to be only ideals that are far away and may never be possessed ? Is it really worth while to give up home, and ease, what is so pleasant, and, with PATIENCE, and perseverance, seek for a kingdom in which Love is central ? This is the psychical, mystical charm that enriches life ; it is to love and be loved ; to live with those whom we LOVE ; to keep out of tent and home the evil spirits of jealousy, hatred, malice and all evils that destroy, because when these devils enter in then farewell to

happiness ; the future is dark, the days of famine are at hand ; degradation is imminent, and the freeborn go on their way into bondage, slavery and death ; to subjection to the powers of this world that have no pity. But the youth may say to himself, Why should I live in bondage, I will arise and crush my enemies, I will conquer the world, the flesh and the devil ; I will go home to my own land, and there enjoy my inheritance and abide with those I love. That is not how redemption from slavery of any kind is attained ; the taskmasters become more rigorous with tasks ; the fetters are made heavier ; the lash is used more freely and death and the grave begin to look more beautiful and desirable than life and slavery. This is a lesson that is intolerable to youth ; but redemption from the power of the enemy is not to be attained by the right hand of any stripling ; it is not easy to learn the lesson, that this means conversion, a new birth by blood and water, a setting forth on a new life, a home, a Name, a new nature in its development, a possession, a commonwealth, a kingdom ; it means many bitter experiences by the way, disobedience, rejection and a great Desert ; enemies conquered and enemies that conquer ; backslidings and deliverances ; victory and defeat ; unity and schism ; hatred and war, idolatry and unfaithfulness, and the end, a life and death struggle and Captivity. Do all young people pass through such experiences ? It is not necessary that every psychical life should have such experiences ; the thought is that all these conditions are within the range of possibility ; it takes a nation to represent the facts ; and those who do not require to pass this way may be the more thankful that they have not only had the privilege of Mr. Greatheart's company, or that Great Grace, in His Mercy and Love, has made the journey pleasant educative and useful.

The man, who has passed through similar experiences, semi-consciously, that is not knowing their spiritual meaning ; or, it may be not even impressed with the thought that they have any meaning, awakens up to spiritual empirical conditions in which all the past is inherent within himself, as instinctive and intuitive. This is the mystery of manhood, the past has become an inheritance too wonderful to understand ; the only way to get a glimpse of this possession is by studying germs, men, families, nations, and to realise that all these have been carried forward by a law

of heredity ; there has been a survival of the fittest ; but the wonder of wonders is that man, in body, mind and soul, is the epitome of all that has ever lived. What may be conceived as still more wonderful is that Grace, Faith, Hope, Patience, Love, Mercy, Truth and Righteousness are carried onward in the same stream of heredity. This awakening to consciousness is another crisis ; it is conversion, repentance, restoration. It is the way of realising processes of regeneration, salvation, and redemption ; it is to discover that law, ceremony, ritual, commonwealth, kingdoms and kings, battles and victories, schisms and divisions, disasters and captivity, are all forms and pageants ; they are a Mind, as an organic result of the past ; they are spiritual germs which are alive, and it is out of this marvellous past that there will be further conscious development ; another great effort to realise manhood and the Kingdom of God. The way to find the Man is by the Divine Purpose in Grace ; it is not through a son of Jacob, but by the Sun of Righteousness and Truth. What this means is that in the Mind of Nature, and of Grace ; in the night of darkness among the nations and in a man ; it is not man that is central but God ; and, when it pleases Him to radiate forth the glory of Divine Truth, then it is as if suddenly the clouds parted and vanished away, God said, " Let there be light," and the light gave light to all who cared to open their eyes to look upon the glory of God. The way to find the Man, the King, and the Kingdom follows the order of the Beatitudes ; it is summed up in repentance and restoration, in obedience and teachableness, in meekness and faithfulness, in possession and in law-making, in a city and government. It is the Divine Providence over mankind, specially in preserving the people of God when doomed to death, and permitting the evil designs of wicked men to rebound back upon their own heads. It is health and disease, good and evil, the wise reasonings of men, and the Divine intervention to teach them how little they know, and how far they are from understanding the ways of the Most High. It is human experiences of every kind ; what men have believed, hoped to do, strived to realise ; and, what way they had been guided into the fear and love of God. The way is the way of the King's Son into the palace of Wisdom where the Eternal Son has His abode. It is where the aged preacher, weary with problems and the

experiences of life, discovers that all earthly things are as vanity, and that the safe Rule of Life is to fear, love and obey God, because it is his duty so to live. All this is very wonderful ; it is the octave of humanism ; it synchronises with the Beatitudes ; it is an unconscious ideal inherent in humanity. Is it not well that, as the sun sets and the darkness is falling upon the preacher and his hearers, the eyes are turned to the light that is breaking in the east, and there is the full orb'd moon, the symbol of love, making the night beautiful, and giving the promise of a new day and the coming of a Light and Love that is heavenly. Is it any wonder that these books of wisdom have been the means of blessing to many generations of mankind ; they surpass Ishmael, Mosaism, and the Desert ; they speak to all men, and where they come there is Light, Life, Wisdom and Love. But what the soul of man cries out for is more than these books can supply ; it is salvation, the Man, the King, the Kingdom, the Saviour, and the Divine Sacrifice, that will give the assurance of forgiveness, reconciliation and peace with God. This is the mission of the prophets to establish Faith ; to encourage Hope ; to assist Patience and to reveal Love. The Man came, the Teacher prophesied ; the Priest offered the acceptable Sacrifice by spiritual obedience even unto death ; the King ascended into His Glory ; and, the germ of the Kingdom of God, and of Heaven, was established in the earth.

This is another way that the scientific Intellect finds useful in surveying the past ; the story is that of the Adam man and of mankind ; it is the individual man trying to understand what all these things mean ; and, it is the all-important discovery that the law of heredity is not that of a single line of development ; it is a twofold line ; it is Adam and Christ, Nature and Grace, man carnal, self-asserting and earthly, and, Jesus Christ the Man in the Image of God. The natural man follows the line of development through Greece, Rome and Judaism ; the spiritual man being born again of the Spirit of Christ seeks to follow that new way which Faith has opened up by the Resurrection from the dead ; there is a new Hope instinctive and intuitive in the Christian religion ; there is an inheritance that is undefiled to be possessed ; the City of God has been seen by the great seer in the island of Patmos, and the end will surely be that those who are saved ; those who

follow their Saviour Jesus Christ, they will overcome the world, the flesh and the devil, and at last see the promises of God given to Abraham fulfilled. The disciples of Christ receive the New Testament as their Guide in these matters ; they have Faith in Jesus Christ ; by His Spirit they live in Hope that His Glory will be made manifest before the race of mankind ; under the guidance of the Divine Spirit, the Way of the gracious life has to be followed ; and, if they fail not in spirit and truth, they will enter into the Rest that is reserved for the saints of God ; but, if they fail to enter in this is the most serious of failures, because it is within the realm spiritual, as the recognized Kingdom of Grace. This is the vision of truth as seen by the saints ; they have the records of the past to instruct and warn them ; if failure has taken place in genetical germs ; in psychical experiences ; and in empiric, moral and intellectual developments ; then there is the danger that in the empirical spiritual world of Grace, a similar failure may take place. What has to be remembered is that the two rivers of Nature and Grace roll on side by side ; nay, what is more serious they meet and blend into one river. Again the Heavens and the Earth are united together in a spiritual union, and the problem to be solved is this, What will the generations become that will arise out of this union? It is suggested, the generations are spiritual Ishmaelites ; they are the dual sons of Isaac ; they are the sons of Esau, who despise what is spiritual, and run greedily after what is worldly, carnal, and devilish. There are generations of Jacob, and if students search they will have no difficulty in finding those who have the features of Reuben ; imitators of Judah ; and the followers of the beloved Son. These are four aspects in which the Bible can be studied ; they are like unto physical, psychical, empirical and spiritual ; they have the spirit of Faith ; the aspiration of Hope ; the earnest endurance of Patience ; and, the Vision of Love and ultimate victory. As yet, men do not see all things set in order, and governed by the scientific Intellect ; but they can see the Lord Jesus Christ, once, in His humiliation, lower than the angels, exalted in His glory and reigning in Power and Divine Wisdom over the whole universe of human thought.

Here it is necessary to turn the thoughts in the direction of the practical question of results, by asking where the blame is to be found ; who is the unconscious, or conscious, cause

of all this trouble ; and, if the guilty one can be found, how are his powers to be limited ; in what way are his wings to be clipped ; what kind of chains are to be used to bind him, so that his evil influences may be prevented in the future ? The thought arises here that the blame cannot be found in the world physical, it is unconscious ; although subject to law it has no consciousness of duty. Whilst this is a truth fully recognised by thoughtful men, it ought not to be forgotten that in the physical world there are ideas and ideals involved ; there are manifold relations which are full of wisdom ; and, it can be understood that in the *Vis Medicatrix* in the living body there is the germ of Grace. The blame cannot be thrown directly upon the psychical world, because it is instinctive of that which is physical, through the special senses ; thus in its formative, generative condition, it is said to be semi-conscious. It is quite true that here intuition is operative, desire and appetite become felt, but these, as seen in the lower creatures, are never supposed to be blameworthy or have any knowledge of order, of law, duty or responsibility. It is man, as intellectual and moral, that attains to knowledge, as related and conditioned by law, the Divine Will ; thus in all ages men have realised that men have obligations and duties ; they ought to know what is true and right ; and they ought to do what is right and good. But, this question may arise, How is it that the psychical nature becomes perverted, depraved, diamagnetic, de-magnetised, and thus not subject to the law of spiritual gravitation and magnetic attraction ? Here it is necessary to call in the aid of the spiritual scientific Intellect, and ask what these words taken from the physical world mean. The explanation would take this form ; apart from the gravitation of the sun, the earth would have no orbit in which it would move ; and, if there were no light radiating from the sun reaching this earth then the earth would be demagnetised and lose its polarity ; what the light and sun are to the earth that the Intellect and the Moral nature are to the psychical nature of man ; they are as the light and gravitation, and as relations of truth and moral stability and reliability. The thought here reaches far, it does not deny the glory of the Intellect as light, but it lays stress upon the thought that moral gravitation is of supreme value ; and, what is very important, apart from moral gravitation there is no light and no knowledge. The Universe of God

is governed by spiritual moral gravitation—righteousness ; the Intellect is as the light, that reasons about the way that He reveals His glory. This is the thought that underlies the Jewish religion, and all true religions. It is quite true that men in their folly may reason thus ; if it is a question of comparison, of greater and less, then the sun is just so much matter, synthesised heat and light, therefore measurable and definable as compared with man. There is a form of truth here, but it ought to be remembered that the spiritual is using a form supplied by science ; and, that the thought of the spiritual limitation of God is not under consideration. If any man wishes to carry the figure into the spiritual world, then the higher conception is that of the Greek poet, "In Him we live, move and have our being ; we are His offspring." What light is to the atmosphere and the earth ; that in a true sense the Intellect is to the Mind of man ; light can be refracted into a complete spectrum, visible and invisible, with rays innumerable ; with rays beautiful, and rays that are full of darkness. There is light, magnetism and polarity ; and there is darkness, de-magnetism and loss of polarity. "If the light that is in thee be darkness, how great is that darkness" if the eye is single, in health, then this is also true, "the body is full of light." These truths point in this direction ; the Mind of man as psychical, has an atmosphere, and it ought to respond to truth and righteousness ; if the Intellect, as light to know truth, is refracted, perverted, then the Mind is said to be depraved, corrupt and full of darkness.

Test this scientific conception by applying it to the Fall of mankind as given in Genesis, and to all subsequent falls which have taken place in every age of history. In the generations of the Heavens and the Earth the woman is represented as being deceived by the serpent, the subtle creature that is earthly. The temptation takes the form of pleasure, enjoyment of what will gratify appetite, open eyes, ambition to be as the gods ; the woman listened, she was bewitched ; she lost her moral balance ; there was such a misrepresentation of the Will of God that the light of truth was changed into darkness ; the face of God was lost, there was disobedience, sin, degradation and spiritual death. This is an example of what the self-centred, selfish, empiric Intellect will do when tempted ; it despises, rejects and disobeys the Will, the law of God. The result is the loss of

innocence, the Fall of Adam, and in him the race of mankind ; the germ of earth was poisoned by sin and the result was death ; but the Heavens intervened in Grace ; the Garden, and the home of innocence was lost, and the way back to the Tree of Life was guarded by Divine Messengers, who were instructed that they were not to allow the sinful to eat of that which would confirm the condition of antagonism to the Will of God. The germinal generations it will be seen follow in the same order ; in the generations of Adam the germs bring forth their fruits ; the Heavens manifest Enoch and Noah, and all that they represent ; for Enoch there is translation and for Noah salvation ; but for the wicked who revelled in wickedness the end was death and destruction. The generations of Noah reveal the story of the Ark, the Flood, the destruction of the evildoers ; and the salvation of Noah and his family. There is a sequel to the story, the righteous man who was saved, indulged in wine, and fell from grace into disgrace ; his son Ham, depraved in spirit, enjoyed this fall of a good man, and brought upon himself and his children an age-long curse of degradation. This is where the subtle influences of sin can be discerned ; it is psychical depravity, perversion of the spirit, and corruption of the Mind. The atmosphere is laden with iniquity, and the curse of darkness, blackness is engraven upon the skin of this poor miserable race of humanity. The generations of the sons of Noah, bring into view, the inheritance the Spirit of God had prepared for those who had been saved by grace from the floods of evil. They survive ; they get the earth divided among their families ; they are led by Ham and his descendants ; and the result is summed up in a military despotism ; in world-wide idolatry ; in magic and witchcraft ; in all that can be conceived as corrupt, despotic, devilish ; the end being the attempt to unify mankind as subject to Babel ; to glorify Baal ; and to reject God. This is the figure to this day of the state and condition of the Mind and soul of man ; and, of mankind. Babel is the germ ; Babylon is the tree with its fruits ; and all the nations of the earth are under the curse of Ham and his generations. But those who do not know the history of Babylonia, and the resurrection of its glory, power and wisdom, may be inclined to say that it must be a mistake to suppose that the empires of the past could have any influence upon modern western nations. This is where the

law of heredity may have a word to say upon this subject, and here also psychology would utter a word of warning. If Babel is the germ centre of mankind ; and the Mind is the germ centre of man, then it will not do to overlook all that Babel means in the development of mankind. The generations of Shem teach a different lesson ; what they suggest is that this family of mankind have departed from physical and psychical conditions ; they have ideals ; they aspire to discover truth ; they have seen the vision of the Mercy of God in a way of salvation ; they aim at attaining to a knowledge of the Name ; and, they would study the revelation of the Name in Nature, in Man and in Mankind. What is suggested about this race is that, in a sense, they are immortals ; there is no reference to death in their generations ; at the same time there is no record of failure and of disasters ; the great event is that of a schism, in the world in the days of Eber ; the Hebrews went one way and the mass of humanity went the other way ; they all continued to live in the pursuit of Truth, but the Hebrews were in the direct line of succession that had the promise of the life eternal. Whether they were successful or failed, is not to be discovered in germs, not even in generations of germs ; the great cycle of the ages of intellectual activities, must be judged at the end not at the beginning or intermediate stages. What the generations of Terah suggest is, that a righteous man who feared God, had three sons ; they were named Haran, Nahor and Abraham. They may be known under the names of the Intellectual Man, the Moral Man and the Man of Faith in God guided by the Spirit of Grace. There was a great intellectual age in Babylonia before the Call of Abraham ; in the days of Terah this intellectual age closed, in other words Haran died there. With Grace, by Faith, the love of truth left Babylonia and was the companion of Abraham ; but the Intellectual Man lusted after wealth, he took the way of Sodom, and the angels delivered the man and his family from destruction, but left his companion in the unhappy position of a monument, as a warning to those who would follow after to avoid lusting and double-mindedness ; and to shew the folly of departing from evil and permitting the affections to remain in the place of the doomed. Moab and Ammon represent the incestuous generations of the Intellect and the fleshly lusts. They point out in what direction intellectual power becomes debased.

The Intellect is like unto Lucifer, the son of the morning ; like Lucifer cast out of heaven ; like Haran in Babylonia ; like Lot with Abraham ; and the end is the worship of Moloch, that most cruel of all gods, that received the children from their mothers and clasping them in burning arms held them until they died and were burnt to ashes. What this appears to mean is, that intellectual idealism in the pursuit of truth is one thing ; what it becomes in the minds, and hands of a critic, an inquisitor, a devil, is something very different ; it is spiritual perversion, mental ignorance, madness, and immoral cruelty that is diabolical. Terah died in Haran in the city of Nahor ; in other words, the father lived and died with his moral son ; they came short in the pilgrimage to which they were called ; they did not enter in, and even in form possess the promises of God given in Grace to Faith. What then is the meaning of the story of Abraham and of Isaac his son ? It is that, as germs, and in germinal forms, by faith they attained to the fulfilment of the promises of God ; they entered the land of the promises ; they went together on that awful journey of three days to the Mount of Sacrifice. Isaac was saved and a Substitute was found ; and from that mountain top Abraham looked down the ages and he saw Jesus Christ, the Sacrifice for sin, the Substitute, and his heart was made glad.

Briefly, this study of the germs of generations, all tell the same story ; it is that God in His Grace purposed to regenerate the sinful ; to save them from death ; to make known a way of salvation ; to care for and bless the saved race ; to give them the instinctive desire to find Mercy by the way of truth ; to watch over those who fall by the way ; and, at last to reward Faith, to glorify Hope, and in outward forms to shew in what way Patience would be guided to the City of God and the Kingdom of Heaven. The other side of the story is that of empiric intellectual failure at every stage of development ; men would not prepare themselves for the new age ; they would not advance by the way the Spirit of God was opening up for their welfare ; crass conservatism has been the bane of every age ; in other words men would limit God in the working out of His Divine Purpose of Grace ; and, they did not understand, that the Intellect, Lucifer, Satan, the Serpent, was the god they worshipped and served.

If this line of thought is carried forward into history, the student will have no difficulty in finding that the psychical forms in Genesis reveal similar conditions ; that the psychical history of Israel from Abraham to the Captivity repeats another series of similar events ; that the empiric story from Adam to Jesus Christ is a great syntheses of similar facts ; and, the Christian age, that of the Spirit of Christ in mankind, is the manifestation of a similar movement in Christendom. It is not necessary to enter into details here ; the question is one of facts, Is the scientific Intellect in this way charging the empiric Intellect with being, in a sense, the Lucifer, the Satan, the Devil and the Abaddon, the destroyer, of what is true, good and right ; the enemy of Grace, Faith, Hope, Patience and Love ; the self-asserting god that would glorify man and devil, and would prevent the regeneration, salvation, redemption and restoration of man by Jesus Christ, so that peace may dwell in the earth, and all men live in the spirit of good-will in obedience to law ; all kinds of true, right, good, just and gracious laws, because they express the Will of God, the Heavenly Father ? It will be sufficient to point out some of these crises in the Bible and in history, and those who are interested in this subject can study the details by the way of inductive science. The psychical development, as subjective, is from Abraham to Joseph ; what may be termed the semi-conscious period, the end being the sin against Joseph and the bondage in Egypt.

1. There is a new age to be found in Moses, the Exodus, and the story of the Desert. The doom upon those who rebelled against God ; who in heart returned to Egypt, and would not go forward and enter into their inheritance was death. These are the generation of Ishmael.

2. The age from Joshua and the Conquest, the Commonwealth, Samuel, the King and the Kingdom of Israel ; the great schism in Israel ; the fall into idolatry ; the earthly kings and nations ; the end was the Captivity in Babylon. These are the generations of Isaac.

4. The prophets of Israel ; the history of Judaism, not omitting the study of Persia, Greece and Rome ; these are all preparing the way for the coming of the Lord Jesus Christ, the Divine Prophet, Priest, King and Beloved Son of God. These are in varied forms the fulfilment of the germs in Genesis as the generations of Jacob.

5. Here the great spiritual age of Mercy begins to be revealed by the Spirit of Christ. Acts to Revelation, are the germs and germinal spiritual revelations, followed by a spiritual Ishmaelitic struggle as seen in Judaism and Gnosticism.

6. The next age has the features of "the generations of Isaac"; the problems are the birthright, the inheritance and the blessing. Here Rome plays the part of Esau, claiming birthright, inheritance, blessing, City and Kingdom; and, like Jacob, those who feared Rome and its worldly spirit, they return to Haran, to intellectualism and moralism, to find a City of God and a Kingdom of Heaven.

7. The next age, that of the supremacy of Rome; the Renaissance and the Reformation; is a strange study; here the dominant spirit in Romanists and Reformers is that of Esau; the Pope is the supreme authority of God upon the earth, His vice-gerent; and, all emperors, kings and rulers are meant to serve and obey him. Not so; is the voice raised in Protestant countries, God reigns and His representatives are kings, rulers, bishops, ministers of the Word; but, all this as in a divine order, like unto the kingdom found in Israel. The perversion here is clearly seen, it is that the moral Adamic power, in the State, dominates over Grace, and degrades all that is spiritual. Against such conceptions men have been in a state of revolt for a long time. The State and Church will not permit interference; if the free Spirit of Jesus Christ, in His disciples, attempts the work of restoration to good, true and righteous conditions; then conservatism, ecclesiasticism, and all the powers that believe in, and worship, the past, they vow and declare that such a development is unreasonable; it is not thinkable that God could, or would, bring about such a change, without their consent, or apart from their organisations. This is the crux of the question; once more the decision is for Adam or Christ; Cæsar or the Son of God; and, what men are beginning to say is that the Divine Witnesses have been put to death by those who have possessed the Inheritance in the name of Adam, and in the spirit of Esau.

8. The spiritual Intellect, as guided by Science, has, whether men believe it or not, brought in a new age; and, whereunto the development will lead no man can tell. This movement is not that of the past 100 years; it goes back to

Galileo, Newton, Bacon, and many others. Men have to get up very early indeed if they suppose that they are going to prevent the fulfilment of the Divine Purposes of God, in Grace. Surely it is time for them to understand that they cannot limit the Work of the Spirit of God, in physical nature ; in the psychical nature of man ; in the intellectual and moral realms of truth and righteousness ; or, in the realm of Grace and the Kingdom of Heaven. These are the facts that reasonable men are being called upon to study and understand. God is Illimitable in Being, Power, Wisdom and Grace ; man is a limited creature, according to the Will, the Laws of God ; and, further, it is not for men to try to limit God in the manifestation of His Divine Purposes. This appears to be quite plain in the light of past history. It is not suggested that at all these crises men wilfully rebelled against God and sinned deliberately, knowing that they were doing so ; the suggestion is that they have been the slaves of power, of carnal lusts, and of the intellectual subtle influences of the devil. What the scientific Intellect is doing is not arguing with the devil, the flesh and the world power ; it is saying plainly that defined order becomes light ; and that inductive laws are the revealed Will of God in every realm of truth, righteousness and grace. It is no use for men to contradict these facts. All law is true, good and right, reasonable ; lawlessness, error, evil, and what is unrighteous is not reasonable ; there the discussion ends ; if men are honest and true they will not gainsay the evidence, because in doing so they will shew their ignorance, incompetence, and unreasonableness.

If this line of truth is confirmed by the studies of wise men who understand all that is involved in the method of the empiric Intellect, as compared with the scientific Intellect, then the way will be open to advance into new realms of thought which will bring blessings innumerable to mankind ; but the advance must be made in the right spirit ; and, it is the Beatitudes, uttered by Jesus Christ, that are central. That is to say the self-asserting spirit must be renounced, and the fact realised that it is only by being conformed to the spiritual ideals of Jesus Christ that men will be able to live the true, good, righteous and gracious life. Here it may be useful to indicate in what way the Beatitudes and the Lord's Prayer, synchronise and are in harmony. The poor spirit waits at the footstool of Grace to receive Blessing and

to inherit the Kingdom of Heaven ; the sinful man is very poor ; thus without regeneration, and life in Christ, the condition is spiritual death. This involves sorrow, repentance, and the recognition that the Name of God is Holy, and to be hallowed ; and with such experiences the soul is comforted. The thought that the meek and gentle spirit is teachable, and that it is heir to an inheritance, is the same thought uttered in the prayer, "Thy Kingdom Come." To desire, and aspire after truth and righteousness, and to be filled therewith, is briefly expressed in the prayer, "Thy will be done on earth as it is done in Heaven." The Blessing on the merciful, as being merciful, is enlarged in the prayer by this thought that mercy is as the bread of life ; that with the bread there is blessing, strength and power to forgive offenders. The Blessing of purity of heart as being the means of seeing the Face of God is expressed in the prayer, as leading and guiding, deliverance, and victory. The Blessing of the peacemaker is that of being the child of God ; in other words this is where the child is at home in His Father's House ; and, the child saved by Grace ascribes all the praise and honour to God ; to Him these must be given without any question, because His is "the Kingdom, the Power and the Glory." The eighth Blessing what is obtained through persecution, and the realisation of the Kingdom, is not dealt with in the prayer, the thought being that the child is praying to his Father in Heaven, who abhors persecution ; it being assumed that the child knows the Father's Will in this matter.

In all this reasoning about Visions of Faith, and limitations of the Intellect, there may appear to be a certain measure of opposition, of duality, of a God-given Revelation, and of a man-discerned realization. This is not so, the thought is that Faith, and the Scientific Intellect, are at one ; they see in what way they are fully reconciled, because the Spirit and Mind of man are no longer to be thought of as Adamic in their nature ; they have been regenerated, saved, redeemed, and restored to the Divine favour by the Light from Heaven. What Science can see is that the empiric Intellect has been inviting failure all down the ages, for the simple reason that it has been Adamic, earthly, and man, centred, and that wise men have been too apt to follow their own devices and desires, and have not realised that only by studying the works of God inductively, could they

really know and understand His thoughts. It is the Lord Jesus Christ alone that is the living Germ in this reconciliation ; and, it is by His Holy Spirit that men are discovering all He means for mankind. In the Beatitudes He gives to men the germinating concepts that reveal the way of Life.

1. Faith means in man response to Grace ; it is this poor earth coming into spiritual touch with Heaven ; man receiving the Grace of God ; the State is Blessed because the poor earthly man becomes a citizen of the Kingdom of Heaven.

2. With Faith comes Hope ; with the sense of sin forgiveness ; where Heaven is there Hope will dwell and bring comfort.

3. With Faith and Hope from Heaven there follows gentle Patience with the meek spirit ; the Inheritance promised is an experience to be gained ; and, it is worth while to follow a meek Moses, and a lowly Jesus Christ to possess the promises of God.

4. Along with these three gracious sisters there is always a fourth ; she is known as Love, the most Blessed, because she brings in one hand health, and in the other wealth ; she gives the aspirations of hunger and thirst, the sign of health ; and, as love, is the only wealth valued in Heaven, she comes prepared to give those who love her all that is good.

5. Love, as related to sinful men is named Mercy ; those who have received grace and mercy, they are expected to be merciful. This is the proof of the change in the heart ; this is How the Spirit that is Mercy, gives expression in the life to Faith, Hope, Patience and Love.

6. If the Mind is full of light, life, patience and love ; and, the Spirit is merciful, the result will be radiant light, the pure vision and the Face of God.

7. To see the Face of God in Love and Mercy is to become a child of God, a peacemaker, like Father like child ; truly, these are heavenly ideals, which men have failed to conceive. This is the mystery of the Christlike life, of the City of God and the Kingdom of Heaven ; it is because men are not like Christ that they love earthly cities and seek to possess kingdoms full of hatred and strife.

8. Grace, mercy, purity and love of peace, are Godlike graces ; but it must not be forgotten that they dwell in a body derived from this earth, known as Sacrifice. Here

the ideals that are earthly cannot agree with what is heavenly the earthly seeks after pleasure, wealth, power, and the glory that passes away ; the heavenly sees that the way of Sacrifice is that of poverty, penitence, meekness, love, mercy, purity, and peace ; and the symbols are the Cross, pain, suffering, death ; the life eternal and the Kingdom of Heaven. By the Visions of Faith all this is seen to be true ; in fact, even now Faith is appealing to the Scientific Intellect to confirm these visions, because they have been realised in manifold ways, as seen by the study of the Word of God. Faith has become very bold, as related to these visions of Truth, and challenges the Scientific Intellect to prove, or deny, this claim of the Sacred Scriptures to be a Divine Revelation ; a world of heavenly truth that can be conceived as in a Divine Order, and as Law ; the Will of God in Grace and Sacrifice.

The position of the Scientific Intellect requires careful consideration ; what it has discovered is that in the physical world it has been led to recognise limitations. In every realm of truth there is Being and Becoming ; the problem of Being is not one that the Scientific Intellect will attempt to solve ; and, if it is wise it will not dogmatise about what has not been made manifest. Man is a creature of God limited in many directions, in the psychical, the empirical and the spiritual worlds of thought. What Faith, and the Intellect, have to recognise is that they are face to face with a world full of evil, that would destroy them both, as the servants of God. The pressing question is, How men ought to live the true, right good, gracious life ? They both see that God, in Grace, by Jesus Christ, has revealed the Blessed Way in which men ought to walk ; and, it is His Holy Spirit only that can teach men and change them into the image of God and into the likeness of His Son Jesus Christ, Who is the Way to God, the Life of God, and the Truth of God, as revealed in the Bible,

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